A TREATISE CONCERNING THE LAWFULL SUBJECT OF BAPTISM.

Wherein are handled these Particulars;

1. The Baptizing of Infants confuted.
2. The Covenant God made with *Abraham* and his seed handled, and how the same agrees with the Gentiles and their seed.
3. The Baptism administred by an Antichristian power confuted, as no Ordinance of God. 51.
4. If either Church, or Ordinance be wanting, where they are to be found, and how recovered. 62.
5. The Covenant, and not Baptism, forms the Church, and the manner how. 67.
6. There is no succession under the New Testament, but what is spiritually by Faith in the Word of God.

The second Edition corrected and enlarged by the Author

JOHN SPILSBERY.

Go teach all Nations, Baptizing them, Mat. 28. 19.
He that believes, and is Baptized, shall be saved, Mark 16. 16.
For by one Spirit are we all baptized into one body, 1 Cor. 12. 13.
Prove all things, and hold fast that which is good, 1 Thes. 5. 21.
Lord God the strength of my salvation, cover thou my head in the day of battail. Psal. 140.

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The Epistle to the Reader.

CHristian Reader, have a favourable construction of my so bold attempt, of so great a work, upon such weak ability, which may possibly seem to savour as deeply of pride to some, as Davids undertaking the challenge of Goliah did to his brother Eliab, 1 Sam. 17. 28. But I am contented to walk naked before the world, and to undergo the censure of men, to perform any service to God or his people.

The Occasion that pressed me on chiefly to this work, was by reason of some godly persons, whose consciences were scrupled about the baptizing of Children before they come to know what they do in the same; and others comming to hear of it, did much insult upon them in a reproachfull manner, with much reviling and dispising of them; as I understood by a letter received from them; and did, as it were, make a challenge upon them, with certain reasons and arguments, gathered up against them. Upon which occasion the said Reasons and Arguments were sent to me from beyond the Seas to be answered, and pressed me with Letter after Letter to the same, which at length I intended to do, only in a private way; untill some here at home had published their evil affections in a reproachfull manner; casting such unseemly aspersions upon the truth of God, and godly persons for the truths sake, to make the same hatefull in the eyes of all men, in what them lyeth. And others also in resemblance of the truth, going on in such a confused way, both in respect of corrupt doctrine, and as bad order; by reason of which disorder, the blessed name of God, and his holy truth are exposed unto much suffering. And thus the Glory of God, and the honor of the Gospel of Jesus Christ, lying as it were at the stake; and his people grieving and suffering together with the same. I thought in such a case that I was bound in con-

conscience to come forth to the help of the Lord against the mighty; and to free my self from the sin of with-holding the truth in unrighteousnes; and according to that ability Christ hath given, to speak a word in the defence of his blessed truth, against those ungodly aspersions cast upon the same.

And thus having shewed thee courteous Reader, the grounds forcing me to attempt so great a work with so weak means, I trust you will sparingly consider, rather then rashly censure, as the manner of too many is. And to judge as you would be judged, remembring that there is a righteous judge, before whom we must all appear, and give account every one for himself, as Rom. 14. 10. 12. 2 Cor. 5. 10. *The Subject controverted in the following Treatise, one part of it is about Infants Baptism, and whereas I oppose the same as an unwritten tradition, yet I would not be understood that I oppose Infants in respect of either their persons or age, or salvation it self, between God and them invisibly, but honor them with all naturall respects, desiring their safety and well being here, and glory hereafter; but what their estate is in respect of grace, that I do not know, but as the same appears by some effect of faith; untill which time, as I condemn none, no more dare I justifie any, but leave them all to the good pleasure of God, that onely knows who are his. And this I believe, that God of his meer grace, before the world was, did elect and choose a number in Christ to salvation. All which shall unavoidably come to glory,* as Ephes. 1. Rom. 8. 30. *But who those be, that I do not know, untill God reveales the same by some effect of his grace appearing in them. And all that I intend by opposing Infants Baptism, is but onely to forbear and wait upon God in the use of means, untill faith appears to meet with God in his holy Ordinance, without which the same is voyd and of no effect; but prophaned, God provoked, and the party indangered.* Friend how camest thou in hither, not having a wedding garment, take him, &c. Mat. 22. 12, 13. *And also that baptism administred in an Antichristian Church, and by the same power, is no ordinance of God; so that all such so baptized, are to submit to the Lords ordinance of Baptism, whensoever God calls them to believe and receive the Gospell. And yet not holding any rebaptizing, for he that is once baptized with the Lords true Baptism, he needs no more. Nor yet a new way of baptizing, as some, to please themselves, so call it; but only that good old way, which* John the Baptist, *Christ and his Apostles walked in before us, and left the same as a Rule under command in the holy Scripture*

tures, for such as will be followers of them to walk by.

And as it is recorded by the holy Ghost in the Scriptures of God; even so it is the judgement of the most and best learned in the land, so far as I have seen, or can come by any of their writings. As in all the Common Dictionaries, which with one joint consent affirm, that the word Baptism or Baptizo, being the originall word, signifies to dipp, wash, or to plunge one into the water; though some please to mock and deride, by calling it a new found way, and what they please. Indeed it is a new found truth, in opposition to an old grown error; and so it is a new thing to such, as the Apostles Doctrine was to the Athenians, Act. 17. 19. But this being no part of the following discourse, I shall leave it, and turn such so mocking over to consider of these Scriptures, Isa 28.22. Pro. 17.5. Isa. 57.4. Act. 17.32. Heb. 11. 36. Jude 18. & Gen. 21. 9. with Gal. 4. 29. and I doubt not but the wise hearted Reader will try and examine things of so high a nature by the Word of God, and not to build upon dark unsound consequences and false inferences, and lay by the plain testimony of Scripture, that must decide all doubts and controversies in matters of Religion.

Yet truth was before error.

For sure I am, there is neither command, or Example in all the New Testament for any such practise, as I know, and whatsoever is done in the worship of God, in obedience to Christ, without his command, or apparent example approved of by Christ, is of man, as a voluntary will-worship, after the commandments and doctrines of man; the which Christ testifies against as a vain thing. This way the Gentiles are more forward in, then ever the Jews were; and more bitter against such that do oppose their traditions, then ever they were.

Col. 2. 20, 21, 22. Mar. 7. 7, 8

And therefore I beseech thee, Good Reader, beware of opposing the Gospel, and Christs holy order in the same. For which thing God fell out with his antient people the Jews, & threatens to make the Gentiles drink of the same cup, if they oppose the power and authority of his Son Jesus Christ, as they did: and do not the Gentiles this? Yea, and much more than ever the Jews did.

Rom. 11.

The Gentiles are set forth in the Scripture to be the greatest enemies that Christ and his Gospel hath in the World; for they rage, and bend up their forces against Christ, and his people: and the Gentiles they compass the Camp of the Saints to devour them: of them is the bottomless pit, out of which come the Locusts with a King over them: and of them is the bloody Dragon that stands against the Church, to suppress and devour Christs holy order, Government, and her subjection.

Psal. 2. Ezek. 38. Rev. 20. 8, 9. Rev. 9. 1 - 11.

Rev.12.4. Rev.13.1, 2. Rev. 17. 13,14,17. Rev.11. 2. Rev.11.8. Re.17.17. Rev.11.2. Luke 21. 24. Rom. 11.20,21, 22.

ction to the same. Of the Gentiles rises that beastly State, with which the Kings of the earth join their powers against Christs Kingly power and Subjects, and they tread under foot the holy City. Not the Earthly City Jerusalem, as some weakly affirm, but the holy and heavenly order of the Gospel, and the true Subjects thereof. The Gentiles crucifie Christ in his mystical body, which is more than to slay him in his humane body.

There is a time set for the long suffering of God towards the Gentiles: which time being once expired, God will have as strict account of the Gentiles, as ever he took of the Jews. Which day shall be as black and dark over the Gentiles, as ever it hath been to the Jewes. And more, in that their sin hath been greater against grace, Christ, and his members, by many degrees then ever the Jews were. And therefore wo, wo, unto the Gentiles, because the day of their account draws neer. Therefore good Christian Reader, be well advised, and do not take part with any that shall oppose Christ in his sweet and comely order among his Saints, and kingly Government over his subjects. Wee see by apparent example, how dangerous a thing it is to oppose Kings; but Christ is the King of Kings; therfore kiss the Son least he be angry, Psal. 2. 12.

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JOHN SPILSBERY.

A TREATISE CONCERNING the Subject of BAPTISM.

Wherin is handled, and alſo diſproved, INFANTS BAPTISM.

FOR a more orderly proceeding in the following Diſcourſe, I ſhall firſt lay down the Arguments and Objections, and then give anſwer to the ſame. And for ſome things in the beginning, I ſhall paſs over briefly, they not much concerning the point in hand. As the Scriptures being a perfect rule of all things, both for faith and order; this I confeſs is a truth. And for the juſt and true conſequence of Scripture, I do not deny; and the Covenant of life lying between God and Chriſt for all his Elect, I do not oppoſe: and that the outward profeſſion of the ſaid Covenant, hath differed under ſeveral Periods, I ſhall not deny; and of the Scriptures ſpeaking of the diſannulling and aboliſhing the old Covenant, and making a new, is to be underſtood of the Period from *Moſes* to Chriſt, and not of that from *Abraham* to *Moſes*. This alſo in part I confeſs, but not the whole; becauſe that the aboliſhing of the old Covenant or Teſtament, reached unto all that outward form of worſhip, under any type or ſhadow, by which the people profeſſed their faith and obedience to God.

So that the aboliſhing of types and ſhadows, muſt reach ſo far as any types and ſhadows were, and that was unto Circumciſion it ſelf; unto *Abrahams* Period, beyond; even to all thoſe ſacrifices in any part of the old Teſtament, wherein God teſtifyed his pleaſure unto his people in any dark and typical way, or they their faith and obedience to him by the ſame.

So

So that the opposition the Scripture holds forth between Covenant and Covenant, is between Testament and Testament, with reference to the order and form of profession thereof. But I leave this as little concerning the matter in hand, and come to that which follows. And the first to any purpose is laid down thus.

Object. *That children are capable of the Spirit of God, and of the grace of the Covenant, and whatsoever men of years are capable of, though not wrought in the same way, and by the same means, yet the same things, and by the same Spirit, so far as is necessary to union with Christ, and justification to life thereby: else children were not elected, or raised up again in their bodies, and be saved; nor yet the judgement we can have of men of years be infallible, but we may be mistaken, as in the case of* Simon Magus, *and others in the like nature.*

Answ. In answer to this, let it be in the first place considered, what may be here meant *by children*, because the Scriptures speak of children in a several respect.

If such Children as the Scriptures call so, through weakness in the faith, as *Mat.* 18. 6. 1 *Joh.* 2. 12, 13. 1 *Cor.* 3. 1. *Heb.* 5. 13.

Now if such Children as these, then I confess, that such are capable of the Spirit of God, and so of the rest, as aforesaid.

But if *by children* be meant of Infants, then we are to consider what is meant *by capableness of the Spirit, the grace of the Covenant*, and the rest. If capable of the Spirit, so as opposed to the power of the Spirit to work upon them, so is a stone as well as a man, as *Mat.* 3. 9.

But if capable to comply with the Spirit, in hearing, receiving, and believing the Spirits testimony; and so of regeneration, faith and repentance &c. This I shall deny, until some proof be produced from the Word of God for the same.

And to affirm this to be Gods way to bring persons to the faith, by working so upon them by his Spirit in their infancy, argues some ignorance of the true nature and work of grace, as the Gospel holds it forth.

And to be capable of the grace of the Covenant, which must be understood of the promise containing the blessings and privileges thereof, in the holy dispensations of the same.

We shall find in the Scriptures of God, all the sweet promises of Grace under the New Testament, holding forth their blessings, and

blessed

blessed privileges onely to such as believe. And that to the Elect themselves, as they are considered in Christ, and appear so by some effect of grace, declaring their faith, and they to be such as God approves of in his Son, and so to have visible right to those priviledges they are visibly justifyed by, and possessed in, as such that have a visible right unto the same. Which can come to us Gentiles no other way then by Christ, and Faith in his Name.

Ob. And if any shall object from the testimony of John Baptist, *that he is said to be filled with the holy Ghost from his Mothers womb, &c. and hence conclude, that Infants may have faith.*

An. To this I answer in a word; first, what Infants may have is one thing, and what Infants can from this Scripture be proved to have is another. For if any thing from this text can be proved for Infants, it will be, that they are filled with the holy Ghost from their Mothers womb, as *John* is said to be, which is another thing then to believe; as *Act.* 4.5. & 4.31.

Secondly, All such so testified of by God, as he did of *John*, I shall acknowledge as much as is here meant to be in him, to be also in them so testified of by the Holy Ghost. But to affirm, because God so testified of *John* the Baptist in the womb, therefore the same holds true upon all other Infants likewise. This is indeed weaker then infancy so to affirm, and grosser than ignorance for any to believe. *Job* is said to be a *Guide to the distressed from his mothers womb.* Shall it be concluded thence, that he was a Guide to such when he was an Infant? or if he were so, must it needs follow, that all infants are caples guides, because it is said so of him? Job. 31. 18.

And lastly; I am not against any that have faith, but absolutely for all that believe; whether Infants or others; so that their faith appears by such effects as the Word of God approves of. Otherwise what have I or any man to do, to meddle with the secret and unrevealed things of God, either to justifie or condemn.

And whereas in the former Propositition, there seems a restraint made of the work of Grace in an Infant over there is in other persons, by saying, *onely so farr as is necessary to union with Christ, and justification to life thereby.*

Now for answer to this, we shall first consider what in this sense is to be understood by Christ: and secondly, what by union with Christ, so as to be justifyed thereby. By Christ here, I understand him so, as the Gospel holds him forth in the work of mans Redemption, in reference to his death and resurrection; and the onely righ-

righteousnes that commends such to God as believe in the same. And so Christ thus considered is the onely subject of life to every soul that shall be united unto him by faith. To which union with Christ, these three things must be minded, as essentiall to the same.

First, Gods revealing and tendring of Christ, as the allsufficient and only way to life.

Secondly, A heart fitly disposed by faith to apprehend and receive Christ so tendered.

And lastly, The spirit of grace uniting and knitting of the heart and Christ together, as aforesaid.

And this I understand to be that effectuall and substantial union with Christ, to justification of life, which the Word of God approves of; that must decide all differences in matters of Religion. For justification to life ever presupposeth apprehension of Christ, as the subject of life, and a true application of the same by faith, as aforesaid. The Gospel holds forth no other justification to salvation, but what is of faith; and faith ever presupposes the parties knowledge of the thing believed, *Rom.* 10. 14. *Heb.* 11. 6.

Now let this be well examined by the rule of truth, and then let the Reader judge, how capable Infants are of union with Christ, and justification to life thereby. Now for to darken and obscure this truth, there are these evil consequences, as absurdities brought in, as to follow upon the same.

Ob. First, If Infants should not be capable of those graces aforesaid, then they were not elected. Secondly, Then their bodies should not be raised again to life. And lastly, we have not infallible judgement, but may be mistaken, as in the case of Simon Magus, *&c.*

An. To this in a Word and first I would know of such, whether Infants, with reference to their non-age, were the subjects of Gods election? Secondly, If Infants so considered, are capable subjects of glory? And if not, as I suppose none will affirm, then why any more in grace then in Glory? And for any to appoint God a way how to save Infants, or to draw out to themselves a way how the holy Spirit of Grace must sanctifie them to salvation, above what is written, I think it is somewhat too much boldnes. God will have his creature to keep only to his Word, as the Rule by which man must judge all things; and the Word of God shews that he hath elected persons to the means as well as to the end, being the way unto the same: And that was the Adoption of Sonnes, and to be called and justified by believing in Jesus Christ, as *Ephes.* 1. 4, 5. *Rom.* 8. 29, 30. 1 *Pet.* 1. 2.

2 *Thes.* 2. 13, 14. And therefore the ground of Gods calling us, and our believing is attributed unto our Election, *Act.* 2. 47. *Act.* 13. 48. *Rom.* 8. 28. *Rom.* 11. 7. And to the glory of God, as the cause of all, by the dispensation of his grace upon his chosen in Christ, and their free obedience unto him again, as *Rom.* 9. 23, 24. *Ephes.* 1. 6, 12.

These things God hath revealed in his Word; and further, I dare not go, but leave the secret things to God, who gives not account of all his waies.

And for the raising of Infants bodies, doth none rise but such as are in visible union with Christ? as for invisible things we meddle not with. It is the power of God that raised the dead, and not union with Christ, 1 *Thes.* 4. 16. And when any of Gods elect can by the Scripture be shewed to die in their infancy, then it will be granted that their bodies are raised to life eternal, onely as they are Infants. Not that I hold all that dy in their infancy to be damned, but being a secret thing, I leave the same to God. And though that we have not infallible knowledge to judge aright of the hearts of men, which thing is proper to God alone: shall we not judge at all therefore? we are to go on as neer as we can by the rule of Gods Word; and in so doing we discharge our dutie, which binds us to judge of the tree by his fruit. And though we are not infallible Judges, but may be mistaken, yet this will not follow, that we should justifie a tree upon which no fruit at all appears, but rather to go on by the rule of judgement; and if we do miss, to be humbled for our weakness rather than leave all undone, because we are not sure to do it infallibly. But I would not be understood to oppose Infants so, as to exclude them from salvation; no, I am so far from this, that I do not so much as impose any such work of grace upon them, as essentiall to life, in this or that way, as many do, but leave all in respect of them, as a secret thing to the wisdome and grace of God in Christ; by whom the sin of all the Elect are for ever done away at once.

And for faith, that I press for in all that challenge right to any privilege of Grace, is onely to have some warrantable ground to judge by, and so to know who God doth approve of; as those unto whom such privileges belong. Seeing he hath proclaimed, that *all by nature are children of wrath*, *Ephes.* 2. And I cannot believe that any are naturally born in grace, and so believers from the womb, though the opposite doctrine teacheth and affirms the same. And so I come to another Proposition, laid down thus:

Ob. That Baptiſm is not the firſt grace, but the ſecond; neither doth it confer grace, but is given to confirm the former; which therefore muſt be preſuppoſed, or elſe not to be adminiſtred. And it is the ſeal of the new Teſtament, or of the Righteouſneſs of faith, now to all that are partakers thereof; as of old Circumciſion was unto them, Rom. 4. 11. *Only underſtand by Baptiſm, the outward part Adminiſtred by a lawfull Miniſter of the Church, which may, and too often is, ſeparated from the inward, though it ought not to be ſo, and yet remains true Baptiſm ſo adminiſtred; or elſe* Simon Magus, *and thoſe falſe brethren,* Gal. 2. *being not baptized, and if they had repented, muſt have been baptiſed a new.*

An. I ſhall not ſay much to this particular, becauſe our chiefeſt work lies yet behind; only thus much let the Reader obſerve, that here Baptiſm is ſaid to be given of God, as an Ordinance, to confirm faith in the ſubject baptized, and ſo to be preſuppoſed, or elſe not to be adminiſtred. Now if God gave it to that end for to confirm faith, then he never intended the ſame to be adminiſtred upon any, but only ſuch as have faith. And ſo much the next words affirm, which ſay, *That it muſt be preſuppoſed, or elſe not adminiſtred.* Now I ſuppoſe it is meant, that faith in ſuch is to be preſuppoſed from ſome ground or viſible effect of faith in appearance at the leaſt. For no man can properly preſuppoſe a thing, without ſome appearing ground from whence his ſuppoſition muſt ariſe, and ſpecially in weighty matters. But what ground any man hath to preſuppoſe a child in the womb, or one that is newly born, to have faith, and ſo capable of a ſeal, as to be confirmed by baptiſm, I cannot conceive, but rather think it to be great weakneſs in ſuch that ſhall ſo preſuppoſe or affirm. For it is a doctrine that confirms the opinion of ſuch as hold faith to be natural, and in a man from the womb; and as ſome ſay, they have been believers ever ſince they were born: Aud ſo it is here, for when an Infant is once baptized, it goes ever afterwards for a believer, as well as any that are never ſo clear in the faith, unleſs he comes to commit ſuch ſin as to be excommunicated, untill which time he was ever a believer before. But I paſs from this, to the next particular thus:

Ob. That as of old, more was required of Abraham *and men of years when they were circumciſed, then of* Iſhmael *and* Iſaac, *or of other Infants, continually circumciſed afterwards; ſo now in the adminiſtring of Baptiſm, more is required of men of years, than is of Infants: of* Abraham *God required faith in the bleſſed ſeed; but not the ſame of* Iſaac, *of men of years faith is to be required, and muſt be,*

that

that a man may be baptized, but not the same of Infants,

An. The substance of this particular lies thus; That more is required of men of years, for their receiving of Baptism, then is of Infants; and all the proof is from the example of *Abraham*, *Ishmael* and *Isaac*, and others in like manner after them in the order of Circumcision. I shall give a brief answer to this by an Argument drawn from the same, thus; Upon the same ground that *Abraham*, *Ishmael*, and all the rest of his household had right to Circumcision, all have now right to Baptism. But only Gods command, gave *Abraham*, *Ishmael*, and all the rest of his household right to circumcision, not requiring any thing more of one than of another, as *Gen.* 17. 10, 11, 12, 13, 14. 23. 25, 26, 27. Therefore the command of God onely gives persons (now under the Gospel) right to baptism, which requireth not more of one person than of another, but faith and repentance in all alike, *Mat.* 28. 19 *Mark* 16. 15, 16. *Act.* 16. 31, 32, 33, 34. *Act.* 2. 38 *Act.* 8. 12, 13. 37 *Act.* 10. 47.

And whereas it is said, that *faith in the blessed seed was required in* Abraham, *but not in* Isaac, *who was to be circumcised at eight dayes old*; It is more than I find the Scriptures reveal, that such a faith was required of *Abraham* at the time of his circumcision, or else he must not have been circumcised; Or that the same faith in the blessed seed Jesus Christ, was so required of all his household at the time of their circumcision, is more than yet appears to me. And as it is said, that *the same faith was not required of* Isaac, *as aforesaid*, no more was it required of *Ishmael*, who was 13 years old when he was circumcised, *Gen.* 17. 25. nor of the *Shechemites* being men of years *Gen.* 34. So that this Proposition falls in it self, and so I leave it, and come to the reasons and Arguments themselves.

The first Agument lies thus; If the Covenant now under Christ, be the same that was before Christ, with *Abraham* and his posterity in the flesh; then as Infants were partakers of the Covenant then, and received the seal thereof Circumcision: so are infants now partakers of the Covenant, and ought to receive the seal thereof Baptism. But the Covenant now under Christ, is the same that was before Christ with *Abraham* and his posterity in the flesh: Therefore as Infants were then in the Covenant and received the seal thereof; even so are Infants now in the Covenant, and ought to receive the seal thereof. Three things are to be cleared in this Argument.

First, That the Covenant made with *Abraham* and his posterity in the flesh before Christ, and that now under Christ, is the same. Secondly

ly, As Infants were in that Covenant, so are Infants now. Thirdly, as Infants were sealed then, so they ought to be now. Now for the proving of these aforesaid, there are three other grounds laid down as follow.

First, The Gospel is the doctrine of the Covenant, but this being one, was preached to *Abraham*, as *Gal.* 3. 8. 17, 18. *Rom.* 4. 11. and so to the end; and to the *Jews*, in the Wilderness, *Heb.* 4. 1, 2. *Heb.* 3. 7. and so in *Davids* time, *Heb.* 4. 7. &c. Therefore the Covenant is the same.

Secondly, If *Abraham* be the father of the Jews and Gentiles, and equally as he believed the righteousness of faith, and they his children equally as so believing, and no otherwise; then the Covenant is the same. But *Abraham* is the father of the Jews and Gentiles, and equally as he believed, *Rom.* 4. 11, 12, 16, 17. 23, 24. *Gal*, 3. 3. 9. 26. 29. Therefore the Covenant is the same.

Thirdly, The standing of the Jews in the Grace of God, was the same with *Abraham*; as is clear from Gods often expressing of himself to be the God of *Abraham* and his seed; and praying to God for to remember the Covenant he made with *Abraham*, *Isaac*, and *Iacob*, and acknowledging the accomplishing of the same to them, as *Luke* 1. 73, 74 *Luke* 1. 54, 55. and ours is the same with the Jews, as is clear from *Mat.* 21. 41. 43. & 22. 1. Therefore the Covenant is the same.

An. Thus lies the Argument, and the grounds to back it, and all to prove the Covenant God made with *Abraham* and his seed, to be the same now to the believing Gentiles and their seed; and Infants to be in this now, as they were in that then.

In answer to which, I shall onely touch at the three last grounds briefly in a word, as I come to the Covenant it self. The first is because the Gospel is the doctrine of the Covenant, and was preached to *Abraham*, and to the Jews, &c. therefore the Covenant is the same. For the first, if the preaching of the Gospel, being the doctrine of the Covenant, can prove the Covenant to be the same to them as to us, than all to whom the Gospel was and is preached, are in the same Covenant. But I think it is the effectuall believing of that which the Gospel holds forth in the doctrine of it, that proves persons in the Covenant, and not the preaching of it, because many may have the Gospel preached among them, and yet not be in the Covenant. And for the second, that *Abraham* is the equall father both of the Jews and Gentiles, onely as he did believe, and they his children onely so

believing

beleiving as their father *Abraham* did, and not else. In respect of which, the Covenant is the same to the one as it is to the other. This in a sense I confess is a truth, that none are accounted children of *Abraham*, but onely as they believe as their father *Abraham* did: and if this be true, as the ground affirms it is, then let the Reader judge, how infants can be said to be the children of *Abraham*, and in the Covenant, and so to have right to Baptism, as the seal to confirm their faith, and whether they do believe as *Abraham* did. But that *Abraham* may be said to be an equal father both of Jews and Gentiles, I think not so in all respects: the Jews were the seed of *Abraham*, as they descended from his loyns, as well as from his faith. But for the Gentiles they are called the seed or children of *Abraham*, onely as they walk in the steps of his faith, and not else; as 1 *Pet.* 3, 6. *Rom.* 4. 11. 12.

Ob. And lastly, *that the standing of the Jews in the grace of God, was the same with* Abrahams, *and ours the same with the* Jews; *therefore the Covenant is the same.*

An. This doctrin so generally laid down without distinction or exception, holds forth a mans falling from grace, or out of Gods gracious Covenant of life eternal. A doctrine to be testified against by all that truly fear the Lord. For *Abrahams* standing was true and firm in Gods gracious Covenant; and if the *Jews* was the same without exception, then the Jews that did oppose Christ, and were cut off for the same, fell out of this Covenant of grace. But I shall further clear in that which follows, and so I come to the Covenant it self, and to see how that God made with *Abraham*, and this under Christ, will agree. In the handling of which, in the first place this must be well observed, that there was in *Abraham* a double seed when God made his Covenant with him and his seed, and confirmed the same by the seal of Circumcision. There was in *Abraham* at that time a spirituall seed and a fleshly seed. Between which seeds God ever distinguished through all their Generations. And as there was a distinction thus made by God in *Abrahams* seed before they were circumcised, and yet admitted to the seal of the Covenant by Gods speciall command. For *Ishmael* and *Esau* were by God commanded to be circumcised as well as any of the rest of *Abrahams* seed, *Gen.* 17. 10. 13. Even so there must be the same respect observed also in the Covenant, and that because the Covenant comprehends divers things; and Circumcision was a seal unto them all. Some of which were proper unto both the seeds, and

A double seed in *Abraham.*

and some not; as may be gathered from the several branches of the Covenant expressed by God, *Gen.* 17.

As first, for the multiplication of *Abrahams* seed, *Gen.* 17. 2. this was proper as well to his fleshly seed, as his spiritual; *Gen.* 21. 13. *Deut.* 10. 22. *Isa.* 48. 19.

Secondly, The land of *Canaan*, Gen. 17. 8. This was proper also to both the seeds of *Abraham*. And as it was onely a temporall inheritance, the same was conditional, as *Heb.* 3. And so confirmed by circumcision upon both the seeds of *Abraham*, as *Gen.* 21. 9, 10. *Deut.* 30. 18, 19, 20. And as it pointed at a spiritual inheritance, shadowed out under it, now thus considered, it was absolute, and confirmed onely upon the spiritual seed; as *Gen.* 17 19, 21. *Gen.* 21 12 *Gal.* 3 17.

Thirdly, that from *Abrahams* loyns should come a seed, in whom all the Nations of the earth should be blessed; *Gen.* 17. 16. & 18. 10. 18. & 21, 2. This blessed branch of the Covenant was proper only to the spiritual seed, considered either in the cause, or in the effect; as *Acts* 3. 25, 26. *Gal.* 3. 7, 8, 9-16.

Fourthly, *Abrahams* father-hood of the faithfull; as *Gen.* 17. 4, 5. This was onely proper to faithful *Abraham* and his seed, as they are found walking in the steps of his faith; his *Rom.* 4. 11, 12, 13, 16. *Rom.* 9. 7, 8. *Gal.* 3. 6, 7, 9. 29. 1 *Pet.* 3.

Lastly, To be a God to *Abraham*, and to his seed after him in their generations; as *Gen.* 17, 7. That was faithfully to perform all that he had promised, either to *Abraham* in particular, or his seed in generall, as *Neh.* 9. 8. *Psal.* 105. 9, 10, 11, 12, 13, 14. 42. *Luke* 1. 72, 73, 74. In token of which God annexed Circumcision, as a seal to confirm the same; as *Gen.* 17. 11. These are the several parts and branches of the Covenant that God made with *Abraham* and his seed, and Circumcision in the flesh as a seal to confirm every part to each seed, as was proper to the same.

Ob. But if any shall say, *the Scriptures deny many seeds, & approve only of one seed in* Abraham, *with whom the promise was made; as* Gal. 3. 16.

An. To this I answer and say, that this place well considered, will help forward the truth; for the Apostle here speaks of the Covenant, so as comprehending Christ the substance of the same, and the Elect in him for eternal life, in which sense the Covenant of grace was not made to *Abraham* and to all his seed without exception; for then all his seed must either be saved, or else such as are not but perish, must fall out of the said Covenant of Grace; for I suppose no man will say,

that all the seed of *Abraham* without exception were saved. And if not, then there was some of *Abrahams* seed comprehended in the Covenant in one sense, and admitted to the seal thereof, whom God excepted against, in another: some of which was *Ishmael* and *Esau*, signifying in *Abrahams* generation, a fleshly seed as well as a spiritual; between which seeds God ever held forth a distinction through all their generations, from *Abraham* untill Christ, who put an end to the type and he flesh, and all privileges of that nature thereunto belonging; as 2 *Cor.* 5. 16. *Phil.* 3. 3,4,5. *Col.* 2. So that now all is laid up in Christ, as Gods store-house and treasury, and in him only for such as believe, and therefore now first in Christ by faith, and then to the Covenant and the privileges thereof; as *Gal.* 3. 29. And none by the Gospel approved of now to be the children of *Abraham*, but only such as walk in the steps of his faith. For as none invisible before God, are by him at all approved to have right to any privilege of grace, but onely as he looks upon them in his Sonne: No more are there any visibly before men to be approved of, so as to have right to the same, but as they appear to be in Christ by some effect of faith declaring the same. And so much the more, in that God excludes all from his holy Covenant, as to have right in the outward dispensation thereof, but onely such as believe, *Rom.* 11. 20. *Heb.* 3. 18, 19. *Heb.* 4. 1,2,3. *Heb.* 11. 5,6. *Rom.* 9. 7, 8. *Gal.* 3. 22. 26 29. *John* 3. 5,6.

Let all this be well considered, and I doubt not but the difference between the Covenant God made with *Abraham* before Christ, and this under Christ, will appear very great, both in respect of persons and things. Wherein our descent chiefly lyes: that covenant admitted of a fleshly seed, but this only of a spiritual, *Gen.* 17. with *Rom.* 9. That in the flesh, and this in the heart, *Gen.* 17. 13. with *Ier.* 31. 33. *Rom* 2. 28, 29. The seal and ordinances of that Covenant, confirmed faith in things to come, but the seal and ordinances of this confirm faith in things already done.

That Covenant was nationall, and admitted all of the same to the seals thereof; but this personal, and admits of none but such as believe. That Covenant begot children after the flesh, as all *Abrahams* natural posterity. But this only begets children after the Spirit, and only approves of such as are begotten and born from above, in whose hearts God writes his Law, *Ier.* 31. *Ezek.* 36. *Heb.* 8. *John* 3. 5, 6. That Covenant with *Abraham* and his posterity before Christ, comprehended a civil State, and a worldly Government with the like carnall Subjects for the service of the same. But this covenant now under Christ,

comprehends onely a ſpiritual State, and a heavenly Government, with the like ſpiritual Subjects for the ſervice of this alſo. That Covenant held forth Chriſt in the fleſh to a heart vailed; this holds him forth after the Spirit to a face open, 2 *Cor.* 3. In all underſtand, the viſible profeſſion of the covenant, in the outward diſpenſation of the privileges thereof.

Ob. *And now I come to the conſequence gathered from the Covenants being one and the ſame, as aforeſaid, That as Infants were in that Covenant then, and circumciſed, ſo are Infants in this now, and to be baptized.*

An. In anſwer to which, I ſhall commit, in the firſt place, to the Readers conſideration theſe particulars, for the further clearing of the aforeſaid truth. Firſt, What the Covenant is. Secondly, What is that which admits into the ſaid Covenant. Thirdly, Who are the true approved Subjects of this Covenant. And laſtly, Whether all have not one and the ſame way of entrance into the ſaid Covenant: and to each of theſe a word.

Firſt, The covenant it ſelf, is a covenant of grace and ſalvation, by which God of his grace takes a perſon or a people to himſelf for his own above all others, and to be their God, and to manifeſt upon them the riches of his grace and glory: and the manner of which is in effect but onely thus much: Gods calling of a man to an agreement with himſelf in his Sonne, wherein he promiſes to be his God, and to give him life and happineſs, and all things in Chriſt, and that he ſhall believe and reſt upon his faithfulneſs and truth, and ſo take him for his God, &c. And thus I ſay, God and man come to an agreement in Chriſt, upon ſomething paſſing between them, wherein they both agree, and this is called a covenant; and I call it a covenant of grace, when the thing agreed upon is a ſubject of grace; as Gods giving of man life and peace, and all things in Jeſus Chriſt, and that he will be his God, upon whom he ſhall relie, and believe the accompliſhment of all things in his due time; and that he ſhall hear and know his will by his Sonne, and obey him in the ſame; and mans free conſent to God again, that he likes of all this well, and concludes with God that it ſhall be ſo. For a covenant pre-ſuppoſeth two perſons at leaſt, and alſo ſomething to agree, or covenant upon: thus did God with *Abraham*, and ſo he doth with every believer; and chiefly when God takes any into a Church-fellowſhip. So that the covenant conſiſts of theſe eſſentials. Firſt, the perſons diſpoſed to agree. Secondly, ſomething to agree upon. And laſtly, their mutuall conſent, which is the agreement it ſelf. And ſo much for the covenant, and what the ſame is.

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Secondly, What it is that gives right to enter, or admits any into the said Covenant, and that is the promise of God in Christ, and faith in the same, that gives right of entrance, and only admits into Covenant with God; as *Neh.* 9. 8. The Covenant aforesaid, hath these essentiall parts, and visible branches. First, Grace in the agent God, Secondly, faith in the Subiect man. Thirdly, a uniting or closing of these together, which is that mutuall consent and agreement by faith in the same grace, revealed by the Gospel, which is the word of Reconciliation. So that it is the blessed word of life, and faith in the same that gives right, and admits into Covenant with God. What inrights into the covenant.

Thirdly, Who are the true approved Subjects of this Covenant, and they are only such as believe; for God approves of none in covenant with him by his Word out of Christ, nor of any in Christ without faith. Nay, God denies his approving of any in fellowship or communion with him, that do not believe; as *John* 3. 5, 6. 36. *Heb.* 11. 6. *Rom.* 8. 9. Thus God approves of none as Subjects of his gracious Covenant, but only such as he hath elected and chosen in Christ, and so appearing by some fruit and effects of the same; as these Scriptures, (with many other) witness, *Rom.* 8, 29, 30. *Rom.* 11. 7. *Ephes.* 1. 4, 5, 6. 2 *Thes.* 2. 13. 13, 14. 1 *Pet.* 1. 2. *Act.* 2. 47. *Act.* 13. 48. So that such as are the chosen and called of the Lord, are the onely approved Subjects by him in his saving and ever-blessed Covenant of life.

The fourth and last is this; Whether that all persons now under the Gospel, have not one and the same way of entrance into the foresaid Covenant?

For answer to this, the holy Word of God must be Judge, and I find the Gospel of Christ to approve of none in the Lords holy Covenant of grace, but such as believe; neither any approved of, as to be in the way of life, but such as are in Christ by faith, and therfore no other way to come into the Covenant of grace and salvation (as the Scriptures reveal) but only by Jesus Christ. For in him are all the promises confirmed, and made over only unto such as believe; as 2 *Cor.* 1, 20. *Rom.* 10. 4. 1. *John* 5. 11, 12, *Rom.* 8. 9. 3 The essentials of the Covenant.

The holy Covenant of life consisteth of these three essentials for entrance thereinto. First, the word of God to reveal the same. Secondly, Christ to open the way, and to inright the party therein. And lastly, faith without which none can enter thereinto. So that as there is but onely one way of entrance into Covenant with God, that the Scrip-

Scripture reveals now under the Gospel, and that is by Jesus Christ, and faith in his name. Then all must enter this way that can be approved in Covenant with God; for none can come to the Father but by the Sonne, nor any to the Son but by Faith; as *John* 14. 6. with *John* 6. 44,45. *Heb.* 11. 6. Let all this be well considered, and then see how Infants are discovered to be in this Covenant, and what way of entrance God hath by his word appointed for them to come in, and denied the same unto others, except they be naturally begotten and born in the covenant, and so were never out of the same: which thing indeed the opposite doctrine affirms; for if Infants be in the Covenant of Grace, and that by vertue of their being born of believing parents who are in the same, then such Infants are born in a saving estate of Grace, and were never out of the same; which doctrine makes void many heavenly and divine truths that speak to the contrary, which lay all under sin and wrath for the same; as conceived in sin, born children of wrath, and so under the curse, untill Christ by his blood and death redeem them, and by his heavenly voice call them, and by his holy Spirit of Grace, beget them unto a lively hope, working faith in their hearts, to lay hold upon Christ, God: arm of Salvation, that carries them up to glory; and therefore all are said to be born again from above, of water and of the Spirit, before they can enter into the Kingdome of God.

Now for such as are begotten and born in the covenant, being the seed of believers, as is affirmed, then such were never out of the same; which doctrine disables them of any of the former privileges by Christ; for none can be under grace, wrath and the curse, at one and the same time, in the outward dispensation of the same; the which all our discourse intends; for invisible things belong to God: and so I come to some other grounds, tending to prove Infants to be in the covenant now, as they were of old, and they are these.

Ob. First, If it were not so, then this Covenant would not be the same with that.

An. And for answer to this, I shall refer the Reader to what hath bin aforesaid, concerning the difference between the Covenant then, and this now: not the same in a typicall way, nor the same in a fleshly seed, nor the same in the outward privileges, nor the same in the visible profession thereof, &c. all which I have already spoken to, and shall add more hereafter.

Ob. Another ground is this, else the state of the Grace of God should be straightned and made of less extent by Christs comming

then

then it was before, whereas it is more inlarged, and of greater extent, there being nothing more required in the state of the persons to interess Infants into the Covenant then, than is now.

Ans. This particular consists of two parts, and the first is to this effect; if infants be not in the covenant now as they were at the first, then is the covenant of less extent since Christs comming, than it was before. The answer is, that indeed it is of less extent in respect of the flesh, by Christs comming, then it was before; because that by him is taken away all fleshly respects, either in regard of persons or privileges in matters of grace; which is a further inlarging of the covenant in a spiritual sense; for the neerer the covenant comes to perfection, the larger it is; and the perfection of the covenant in one sense is this. to have nothing contained in it, but what is truely of it; and the contrary is a straitning of the same, and a bondage unto the true Suct jects thereof.

Again, it cannot properly be said, that the Covenant in the full accomplishment of the same in glory, will be more strait and of less extent than now in grace, and yet there shall be none but onely such as truly appear to be of the same.

Obj. The second part of the Proposition lies to this effect; There was no more required in Infants then to interess them into the covenant, than there is required of Infants now.

Ans. For answer to this in word; let the Reader consider well what was required to interess Infants into the covenant then, and see if there be the same for to interess Infants into the covenant now. There was required then, first, a male only of 8. daies old, secondly, of the seed of *Abraham*, and lastly, a speciall command from God for the same in particular; for though that the covenant had been never so firm betwen God and *Abraham*, yet if he had not had a command in special to circumcise, I suppose he would not have done it; and if the command had been only to have preached the way of God to the people, and to circumcise such as believed, and imbraced the same truth preached unto them, and no other expres word of command for an Infant of 8. daies old, and that the practise of *Abraham*, *Isaac*, and *Jacob*, had been the same, without any direct and apparent example of their circumcising Infants, I do believe that none of the *Jews* that truly feared God, would have been so bold as to have circumcised their Infants, or if they had, let the indifferent reader judge by the word of God, if it had not been a sin of presumption to go beyond what was commanded: and for their personal interess in the co-

venant, this is required now, as was then, to be of the seed, or children *Abraham*, and visibly to appear so now, as they did then. And who these are, I appeal to the Word of *God* for righteous judgement, *Rom.* 4. 11, 12. *Rom.* 9. 7, 8. *Gal.* 3. 7, 8, 9. 16. 22. 26. 29. This I have shewed before, and shall more clear hereafter; and so I come to another Proposition thus:

Ob. *Abraham being the root, and the Jews and Gentiles the branches; when the Jews were broken off, as well Infants as men of years were so also; the like when the Jews shall be planted in again, as well Infants as men of years shall be so.*

Answ. To pass over the difficulties, and things that will not be granted about the Jews coming in, and this argument seems to import in the laying of it down, I shall onely speak a word to what is intended, or implied; and for the better understanding of all in a word, let the Reader well consider, in what sence the Gospel holds forth *Abraham* to be the root of Jews and Gentiles. Secondly, how the Jews and Gentiles may be said to be *Abrahams* branches, Thirdly, the way of their breaking off. And lastly, what way this will make for the Gentiles and their infants to come in; and for the Jews and their infants coming in, I shall let that stand by, untill the time comes, or for some Scripture to reveal how the same shall be.

And first, to see how the Gospel holds forth *Abraham* for a root of Jews and Gentiles, and that is only in respect of his faith and faithfulness, and so he is the patern and father of the faithfull, that resemble him in the same, otherwise *Abraham* is not the root of the Gentiles, for they descended not from his loyns as the Jews did. So that the Jews and Gentiles are *Abrahams* branches, onely as they spring out of the same root by faith, which declares them to be his true naturall branches, so farre as they onely appear to be of the same faith as he was. This I have been upon somewhat before, and shall be more fully hereafter. But now for the Jews breaking off, this was only for want of their believing the Gospel; as *Rom.* 11. and opposing the same, *Act.* 13. 46. Even so were the Gentiles received in, onely upon their believing and receiving the same. And as God rejected none of the seed of the Jews that believed, for their parents unbelief; no more doth God admit of the Gentiles seed that do not believe, for their parents believing; for as the word condemns none, but with respect to actual sinne; no more doth the word justifie any, but with respect to actuall faith: and as every ones own faith in Christ inrights to life, so every ones own faith in Christ inrights to the privileges of life.

Ob.

Ob. *That the Jews and Gentiles being incorporated into one body in Christ; as* Eph. 2. 11. to 20. *As the Jews Infants were in the same body, even so must the Infants of the Gentiles be also* Eph. 3. 6.

Anſ. I anſwer, in a word, that the Church of the new Teſtament conſiſts both of the Jews and Gentiles: this is a truth; and admits of all that believe, and rejects none; and for the Gentiles infants being in the ſame body as well as the Iews infants, this I alſo believe, both alike; for the Church of the New Teſtament, though it conſiſts of Iews and Gentiles, yet ſhe never admitted of any Infants as members in her body, or to the privileges thereof, but as they appeared to believe, and ſo capable of the ſame.

Ob. *Another Propoſition lies thus; If by this word to* Abraham, I will be thy *God*, and the *God* of thy ſeed, *Infants are included, and therefore of old circumciſion, and the ſame promiſe be continued in the ſame ſtate to the Gentiles, then the Gentiles Infants are in the ſame alſo; but the firſt is true, and therefore the ſecond; and ſo Infants are to be baptized.*

An. For anſwer to this, let the Reader conſider well, that for a man to take this unto *Abraham*, *I will be thy God, and the God of thy ſeed*, for a ground of circumciſion; this cannot be ſo, but onely the word of command that enjoyned the thing; for if God had but onely made his covenant with *Abraham*, and not a commanded him to circumciſe, it had been ſin for him to a circumciſed any; ſo that it was not the promiſe, but the command that was the ground of *Abrahams*, and the Jews circumciſing their Infants. And ſo the ſame ground muſt ſerve the Gentiles to baptize their Infants, which is not the covenant, but the like expreſs command from *Chriſt* for the ſame; but as there is none, therefore the firſt, yet the ſecond is not true, and ſo Infants are not to be baptized. Firſt, let it be minded, in what ſenſe God did covenant with *Abraham* to be his God, and the God of his ſeed. Secondly, How we are to conſider *Abrahams* ſeed, with whom God made his covenant. For the firſt, God ſets forth himſelf to *Abraham*, to be the Almighty God, and ſo an All-ſufficient God, *Gen.* 17. 1. for *Abraham* to repoſe himſelf, and build his faith upon: from which ground *Abraham* is commanded to walk before God, and to be upright; which implies true faith, and holy obedience; with reference to which God made his covenant with him, being a fit and capable ſubject for the ſame; as *Neh.* 9. 7, 8. And with reſpect to which faith and faithfulneſs, God took in with *Abraham*, all his poſterity for a people to himſelf under circumciſion, and other Ordinances, by which God did diſtinguiſh them from all other nations

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in the world. And to be a God to *Abraham* and to his seed after him, that was faithfully to perform his promise, in making of him great, and giving him a seed, in whom the Nations should be blessed, with which seed he would establish his covenant, for an everlasting covenant; and so he would be a God to his seed after him, in doing for them all that he had promised, to multiply them, to give them that fruitful Land of *Canaan*, and so to bless them with great prosperity. *And also I will be their God*, that is, their God whom they shall believe and obey, upon whom they shall depend for the performance of all that I have promised unto them; by which faith and obedience they shall acknowledge me to be their God.

Now these being the particular expressions of the covenant, and as they lie barely in the letter, they are figurative speeches, and so considered onely as they were temporall, for so was *Canaan* a temporall inheritance, and so were the other outward blessings, under which were figured out spiritual substances, onely to the like Subjects. And as they were outwrad or temporal, so considered, they were both generall and conditional; for as the people did then believe God, and obey him, so they did enjoy them, and not else, as *Heb.* 3. Unto which covenant circumcision was added, as a token, to put the people alwayes in mind of the said covenant, as *Gen.* 17.11. and a seal to confirm the covenant on both sides, God to be a God unto them as aforesaid, and they for his own people above all others, and so to perform the same condition of faith and obedience, as *Abraham* their father did. And to walk as such circumcised in heart, unto which they were ingaged by that ordinance; as *Rom.* 2. 25, 26, 27, 28, 29. otherwise the covenant stood not in force for their outward prosperity, that was the glory of that pople in general. In which respect onely, the covenant, the seal, and the inheritance, are all of a like extent; as *Gen.* 17. 7, 8. 13. and so ended in Christ, in whom all stands firm onely to such as believe; as *Gal.* 3. This Covenant was accomplished by God upon the Jews at three several times, as they were *Abrahams* seed. First, in bringing them from *Ægypt* to *Canaan*. Secondly, from *Babylon* to *Jerusalem*. And lastly, Christs coming in the flesh, as the seed in whom all Nations should be blessed. This blessed seed according to the covenant God made with *Abraham*, was sent first to *Abrahams* seed, the Iews in general (as *Mat*, 10 5, 6. *Mat* 15. 24. *Iohn* 1. 11.) to bless them, by calling them to repentance, and so to turn them from their sins; as *Act.* 2. 38, 39. *Act.* 3. 25, 26. *Act.* 13. 23. 26. 32, 33. Thus the King of heaven offered his Son first in mariage to the Iews; as *Mat.* 22. and being refused by them, he sought him a wife among

the *Gentiles*; as *Act.* 13. 46: *Act.* 15. 14. *Rom* 11. And so much for the promise or covenant *God* made with *Abraham* and his seed, which for the right understanding of it, must be considered in a several respect, according to the seed: but not so to the *Gentiles* and their seed; the Covenant lies not to them in a figurative way, nor in any fleshly or temporall respect; as it did to *Abrahams* seed in the flesh: but to the *Gentiles* in substance, only as they are in Christ by faith, and so upright as *Abraham* was when *God* made a covenant with him; and if otherwise, that the *Gentiles* must be considered as the *Jews*, then they must have a fleshly seed, under the same conditional respect as *Abraham* had, and have only one publique head, as *Abraham* was to bring them in, and all stand in the same relation as children to a Father, to that one head, as *Abrahams* seed did unto him, and come in the same way, both for covenant, and command, as *Abraham* and his seed did: All which the Scriptures deny the *Gentiles* for comming in such a way.

Ans. And so I come now to the seed; and first to begin in the fountain and head-spring of all, at *Abraham* and *Sarah*, and see the Gospels discovery of their seed, compared with the Law, by which it will appear what the seed of *Abraham* is, that God approves of to be in the covenant with him, and so to have right to the seal thereof. There was under the old Testament a general stated people in an outward form of profession; among whom God owned but a remnant to belong unto him in his gracious covenant of life; as *Isa.* 10. 21, 22. *Rom.* 9, 27. Against some of which in the general God excepted, as not so approved of in his covenant, and yet admitted them lawful members of that body, and so to the privileges thereof, they being the seed of *Abraham* after the flesh; as *Gen.* 17. 10, 20. 21, 23. *Gen.* 21. 12, 13. *Gen.* 15. 23. with *Romans* 9. 11, 12, 13.

So likewise under the new Testament, there is also a stated people whom God approves of for his own chosen and true spiritual worshippers; against whom he laies no exception, but owns them as such whom he hath purchased with his own blood, and so approved Subjects in his gracious Covenant of life, as such who are called, chosen and faithful, *John* 4. 23. 1 *Pet.* 2. 5. 9. *Ephes.* 2. 19, 20, 21. & 4. 16. 1 *Cor.* 12. 12, 13, 25, 26, 27. *Ephe.* 5. 25, 26, 27. *Act.* 20. 28. *Rev.* 17. 14. of the true seed of *Abraham.*

Now unto these two stated or bodyed people, there is in the Scripture two typical heads, namely, *Hagar* and *Sarah*, as *Gal.* 4. 22.

23, 24, 25. Here *Hagar* and *Sarah*, as the two Mothers, type out the two Testaments; even so their two Sons, *Ishmael* and *Isaac*, type out the subjects of the same, the one by the bond-woman born after the flesh, but he of the free-woman was by promise, *v.* 23. Now as *Hagar* the Mother, signified the old State in general, so *Ishmael* her son, signified the children of the same state, born after the flesh as he was; for though that he was of the seed of *Abraham*, yet he was no child of promise. Now for *Sarah* she was the lawfull wife of *Abraham*, and so a free-woman, with whom the Apostle compares the state of the Church of the New Testament, the true spouse and wife of Christ, who is free from all servitude and bondage, and stands onely in subjection to Christ her husband, as *Sarah* did to *Abraham*: and *Isaac* her son, signifying the true holy and blessed seed, of this holy stock according to the Spirit; and so he was true heir according to promise: for the Gospel approves of none as true heirs of the blessing, and so the right seed, and truly in the covenant, but only such as the promise produceth and brings forth, as it did *Isaac*; for *Isaac* came not by an ordinary course of nature, but by vertue of the promise of God, and faith in the same, which raised nature above it self to bring him forth *Gen.* 18. 10, 11, 12, *Gen.* 21. 1, 2. *Rom.* 9. 9. *Heb.* 11. 11, 12. By this the wisdom of *God*, in the Apostle, holds forth as in a figure, who are *Abrahams* seed; approved of in the *Gospell*; and they are such as are brought forth by a power above nature, which is by the promise of *God*, and faith in the same, as *Isaac* was. And therefore such as are said to be as *Isaac* was, children of the free-woman, the true seed of *Abraham* after the Spirit, and so heirs according to promise; as *Gal.* 4. 28, 29, 30, 31. *Gal.* 3. 29. *Rom.* 9. 8.

Now the promise in the letter, was the land of *Canaan*, an earthly possession answerable to the heir naturall, and circumcision in the flesh as a seal to confirm the same, upon condition of the like faith and obedience, and so to walk as such circumcised in heart. So *God* would be their *God*, to bless, increase, and to bring them into their promised inheritance, as *Deut.* 1. But in the substance, the heavenly *Canaan*, is spirituall inheritance, answerable to the heir spirituall, and circumcision in the heart, as the seal of the spirit, to confirm faith in the free and absolute promise of life, and faith required not of man, as a condition, but in man as the work of the spirit of grace in the heart by which the same is made capable to join in covenant with *God* by faith. And though that Infants were in the first, yet not at all in the

the last; as visibly to appear in the covenant aforesaid, untill their faith so declares them.

And further, consider of it thus; first, that no believer now can so stand to his seed, as *Abraham* of old did unto his seed, except he assume the place of *Abraham*, and also his father-hood over all the faithfull. But if any believer should so far presume as to assume *Abrahams* place, and father-hood upon him, yet another cannot do so. Except we make many *Abrahams*, and so all fathers, and no children.

Believers are not *Abrahams*, but onely *Abrahams* children.

Obj. *And if it be said that every believer in his own family is an* Abraham,

Ans. If it be so, then he is the same unto his servants as well as to his children, for so was *Abraham*.

Obj. *But some will say, that a believer is an* Abraham *onely to his own personall seed, as* Abraham *was.*

Answ. Then a believer would have a greater privilege now than ever *Abraham* had; for the Covenant was not founded upon *Abrahams* personall seed, for had it been so, then the privileges thereof would have reached to all *Abrahams* personall seed, as well as to *Isaac*. But this it did not, for *Abraham* begot many children of his own body besides *Isaac*, who shared not with him, neither in the covenant or privileges thereof; as *Gen.* 25. 1. to 6. The like it is with the believers seed, to which the covenant lies, not in any respect, as to a particular seed, but joyntly considered together as a body, and so the Church of Christ, and their off-spring, seed, or children, as aforesaid, considered, are the generation of the righteous, succeeding them in the faith, not in the flesh. And this is the seed that God so highly exalteth in Scripture, and promises so many blessings unto.

Gods cõmand and not *Abrahams* faith brought in his seed, and such as go not the same way, assume a privilege above *Abraham*.

And secondly, it was not *Abrahams* personal being in the covenant, nor yet his faith that brought in his seed, or admitted the same to the seal thereof, but only Gods special commandement; for both *Abraham* and many others were in the covenant of grace long before circumcision was administred; and the reason why such were not sealed with circumcision before that time, was because that God no where had commanded the same. No more can a believers being in the covenant now, bring in his seed, nor admit the same to baptism, without Gods speciall command for the same now, as *Abraham* had then, otherwise they proudly assume a privilege above their father *Abraham*. And though that believers are in some sense under the same covenant now, as then, yet in no sense under the same command, for then they must

2 Cor. 3.

must circumcise, and not baptize, and that males onely, and not females also. But as there is a new King, so there must be a new Law, and as a new covenant, so a new subject; a new Church must have a new state, and a new ordinance, a new commandement; so that as all things are become new, even so must all be of God, whose will is to be obeyed in whatsoever he commands, which is the only ground of all mans obedience; for no man can be said to obey God in doing that which he hath not commanded: therefore seeing there is not a command from the Lord for baptizing of Infants, as was for the circumcising of Infants, though by *Abraham* they were circumcised, yet by Christ, they shall not be baptized. And so I come to the second Argument. thus.

If in the whole body of Israel, *as well infants as men of years were baptized, and with the same Baptism as ours is, then infants are now to be baptized, as then they were: But in the whole body of the* Israelites *infants were baptized, and that with the same baptism spiritually that ours is: therefore infants are now to be baptized, as then they were. That it was the same baptism with ours spiritually is evident? the other Ordinances there mentioned were the same spiritually with ours;* for they eat the same spirituall meat, and drank the same spirituall drink with us, 1 *Cor.* 10. 1, 2, 3, 4. *Therefore they were baptized with the same spirituall baptism: Otherwise the Apostles argument were not of force against the* Corinthians, *if they were not the same Sacraments with ours, nor the conclusion contained that the* Corinthians *should be punished with the like punishment, if they committed the like sins; therefore the argument is firm.*

Ans. In answer to this, I shall endeavour to be brief, therefore let the Reader consider well these particulars. First, here God took unto himself the whole body of these people the Jews, who were his own people before by covenant; for they were the seed of *Abraham*, and the family of *Iacob* that came into *Ægypt* to sojourn there; as *Gen.* 46. *Act.* 7. Now let the like be made to appear that God ever took unto himself the whole body of the Gentiles, as he did the Jews, and then it will be somewhat the same with the Gentiles and their seed, as it was with the Jews and their seed, But if the one cannot be proved, then the other will not be granted: and so this argument falls already. Secondly, here was no ordinance of the New Testament, muchless Baptism administred upon any of the *Israelites* at their departing out of *Ægypt*, but onely Gods great power and goodness, declared by leading of his people through the *Sea*, in and by the which

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God did preſerve them, and ſo delivered them up as it were to *Moſes*, and to his government and direction, as a people preſerved in death. As in and by baptiſm, the party being by the grace and power of God preſerved, he is delivered up to Chriſt, to his government and direction, as one riſen from death, with a new life to God, as *Rom. 6. Col. 2. Gal. 3.* The *Iſraelites* Baptiſm in the Cloud and in the Sea, was onely in the type or ſhadow, and ſo in the Letter of the Old Teſtament, oppoſed to the Miniſtration of the Spirit in the New Teſtament; as *2 Cor. 3.* and is ours ſo far as the type may agree with the truth, and no further. So that in the type and figure it was theirs, but in the truth and ſubſtance it is ours; Therefore that baptiſm which they had in the Old Teſtament under a vail, was not the ſame baptiſm that we have in the New Teſtament with the face open, *2 Cor. 3.* And though that Infants were baptized with their baptiſm, yet Infants are not to be baptized with our baptiſm; *for we have an Altar whereof they have no right to eat which ſerve the Tabernacle.* Heb. 13. 14 Thirdly, that Infants were then baptized with the ſame baptiſm ſpiritually that ours is; this I ſomewhat queſtion, becauſe to be ſpiritually baptized, is to have the internall and ſpirituall part of baptiſm, and ſo the ſubſtance as well as the external part; and then all ſuch ſo baptized (as I think) muſt be ſaved. But many of them that were baptized in the Cloud and Sea, were overthrown in the Wilderneſs, as a teſtimony of Gods wrath againſt them, as *Heb. 3.* Therefore ſuch though they had the outward externall part, and ſo the ſhadow, yet not the internal and ſpiritual, part, the ſubſtance; and ſo not the ſame baptiſm with ours ſpiritually as affirmed. Again, they were not ſpirituall ſimply in themſelves conſidered, for then the *Ægyptians* and the cattell that went out of *Ægypt* with them, ſhould have ſo partaken of them; for the *Ægyptians* eat of the Manna, and the cattel drank of the water, and all paſſed through the Sea. Therefore they were ſpirituall only as they ſerved to ſome ſpiritual end or uſe appointed by God, and that was as they ſignified and held out ſome ſpiritual thing. So that ſuch are ſaid to eat of the ſame ſpiritual meat, and to drink the ſame ſpiritual drink, which are capable ſo for to eat and to drink of them, as they are ſpiritual things. And ſo the bleſſed Apoſtle applies the ſame unto Fathers, as men of years and ſo capable, and not unto Infants, neither do I find Infants puniſhed among the *Iſraelites* in the Wilderneſs, nor yet threatned by the Apoſtle among the *Corinthians* in the Apoſtles ſenſe. And this way carries the Apoſtles Argument in force againſt the like ſinners among the *Corinthians*, or any

other.

other people; for the scope of the Apostles Argument is to inform the *Corinthians*, and so all others as well, that no outward privilege whatsoever, shall secure any people from punishment, that go on in sinne. And to make this appear to be true, he presents them with an example of Gods dealing with his own people of old, even our fathers, who had as great outward privileges as any the *Corinthians* had, and yet for all this, upon their going on in sinne, God punished them accordingly.

But what for all this; Suppose all be granted, that the whole body of the *Israelites*, together with their Infants, passed through the Sea, and were all baptized unto *Moses* in the Cloud, and in the Sea. What can this make for the proving of the Gentiles baptizing of their Infants now under the New Testament? If this prove any thing for Infants Baptism, it must be upon the like occasion, unto the same end, and by the like command, as all the former was; for the *Israelites* had a speciall command from God for all that they did; to depart with their Infants out of *Ægypt* by name, and to pass through the Sea, and to follow the Cloud, and to do whatsoever was done either by them, or their Infants. Now if there be not the like occasion, end, and command from the Lord, to the Gentiles, for them to baptize their Infants, as here was for the *Israelites*, then the Argument is infirm, and of no worth; but there is no such command from God for the same: therefore, though that the *Israelites* Infants were baptized then, yet the Gentiles Infants must not be baptized now. And so I come to the third Argument, laid down thus.

3. Arg. Rom. 11. 16. 1 Cor. 7. 14.

There is one and the same consideration of the first fruits, and the lump, the root and the branches; but the first fruits and root believing Parents are holy, and must be baptized; therefore Infants the lump and branches are holy, and must be baptized also. The first part is clear from the Law, of sanctifying the rest of the fruits, by offering the first fruits, there being nothing more required. The second is clear from Rom. 11. 16. with 1 Cor. 7. 14. *Both which places are of a like consideration, and have the same sense and meaning; and for the latter, it is I suppose mistaken, when it is expounded to be the same with that which is spoken before, of Infidels persons sanctified to the believer, so as that the believer might dwell with the Infidel lawfully; for if the meaning were so, then the Apostles argument were none at all; for this might be questioned in the nature of the thing as well as the former, and therefore if he intended nothing else, he said nothing to clear the General, And the scruple from thence.* Besides the Apostle saith two things; first, that

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to the pure, all things are pure and sanctified, *therefore a believing husband or wife might dwell with an Infidell yoke-fellow.*

The second thing is, that by vertue of a believers estate in grace, all his fruit is holy, and partakers of the same state of grace with him; unless they do by some evill act of theirs deprive themselves of it, as Esau *and* Ishmael, *and such like have done. The Apostle speaking therefore of a twofold holiness, the one not in the thing it self, but to anothers use; the other of the thing it self, it cannot be but sinfull for to confound them. Thus lies the Argument, and the grounds proving the same word for word.* Note

An. In answer to which, I shall first call over the argument it self, and speak a word to that, and then more fully examine the truth again of it in the grounds alleged to prove the same.

The Argument thus: there is one and the same consideration of the first fruits and the lump, the root and the branches. But the first fruits and root, believing parents, are holy, and must be baptised. Therefore Infants the lump and branches are holy also, and must be baptized. Let the wise hearted Reader observe the fallacy in this Proposition, and the strength which bears up all the building that is laid upon the same, is onely taken for granted without proof. First, for the root, that is here taken for granted, but no way proved, to be believing parents, which I deny, as hereafter I shall manifest to the contrary by Gods assistance. Secondly, that Infants are put for the lump and branches, which I also deny, as in due place will appear. These being presupposed, the argument is grounded upon the words of the Apostle, *Rom.* 11. 16. *As the first fruits are holy, so is the lump, and the root being holy, so are the branches.* Rom. 11. 16. Gathering from hence, that as the first fruits to God did sanctifie all the rest of the same lump; so believing parents sanctifie all their seed that proceeds from their loins. And so as the first fruits, and the root being believing parent are holy; even so the lump and branches being their Infants are holy also, and so to be baptized as their parents are; which is a roter fallacy, and far from the intent of the Apostle in those words. And for our better understanding of the same, let us a little examine the Scriptures alleged, and first for *Romans* 11. 16. The generall scope of the Apostles discourse in this Chapter is concerning the Jews breaking off, and the occasion of it; as also their calling by the Gospel, who were the people of *God* in a two fold consideration. First, as they were a nationall people according to the flesh, with many outward privileges suitable to the same; by which *God* declared him-

himself to be their *God*, and they his people above all others in the world. Secondly, some of them *God* owned in a more speciall manner, with reference to his grocious covenant made with *Abraham*, and etablished with *Isaac*. and his seed after him for an everlasting covenant, as *Gen.* 17. which consideration cannot be of the Jews nationally considered, as I have formerly proved. For if so, then all the whole nation must have been in a true and saving estate of grace; and so all of them to have been saved, or else to fall from an estate of grace. So that as God had then a national Church and people, even so had he for the same also national privileges both for order, ordinances and government. Which order cannot now be expected for us Gentiles under the New Testament: and though that God admitted them all alike to the outward privileges in the type, yet God hath another consideration of them in respect of the substance; as not to approve of them all in his holy Covenant of grace. Yet of that whole body in general, *Abraham* according to the flesh was the stock or root from whom they sprung as natural branches, as *John* 8. Which national people must be considered in a two-fold respect. First, a civil state or common-wealth under a civil government, as Kings, Judges, and other the like Governors of that nature. Secondly, a Church consisting of an holy Assembly of worship and worshippers: and so a spiritual state with the like government and governors; as Priests, Prophets, and the like of that nature. All which held fellowship and communion together, because God took into one body that whole Nation for his own people. Or rather one head comprehending them all, which was *Abraham*, from whom they descended as children springing from the loyns of a father. All which so springing out of his loyns did assume to themselves an equall right and privilege in Gods gracious covenant made with *Abraham* and his seed, supposing God had bound his Covenant generally upon him and his seed in his natural generation of the flesh. But God respecting in the same, only his chosen in Christ, with whom he confirmed his Covenant with *Isaac* in reference to Christ, *Gen.* 17. *Gal.* 3. Who in Gods own time he cals them to the faith, that they might appear to whom they belong. *Rom.* 8. 28, 29, 30. *Gal.* 4. 4. 6. These the Apostle ever defends against the general rejection of that Nation. For though such were rejected as were not elected, this made not the promise of God of none effect to those who stood firm in the Covenant by Grace in Christ Jesus, as branches in their root. Which grace the rest opposed, and were cast off for their unbelief: and when the fulnes of Gods time is come to call them to belief, they shall be re-

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ceived again into their former estate as alive from the dead, as *Rom.* 11. 23, 24. *Luke* 15. 24.

Therfore the Apostle after he hath proved the rejection of the Jews, he labors to make good the faithfulness of God in his promise of grace, and the effectual power of the Gospel in the saving effects thereof in such as believed through grace, though the Jews in their national respect were rejected, and so few of them gained to the truth: as *Rom.* 3. 3, 4. *Rom.* 9. 6. *Rom.* 11. And he gives a reason of it thus: though that the Jews were all under an outward form of profession of Gods name and truth, and so his people in that respect; yet there was but a remnant that he approved of in the Covenant according to his election of grace, unto whom the promise of life did belong. As *Rom.* 9. 7, 8. *Rom.* 11. 5. 7. Now to these Gods special care is to perform his Covenant, and all that he promised to them in their father *Abraham*, with reference to Christ, in whom as the root God established his holy Covenant for these his holy branches, *Rom.* 9. 11, 12. 23. *Rom.* 11. 1, 2. *Rom.* 8. 28, 29, 38. *Rom.* 11. 26. 2 *Pet.* 3. 9. Now the lump generally considered, comprehends all, both the first fruits and the latter: for except the first fruits were part of the lump, it could not give testimony that the lump was holy; which lump so considered is Gods elect, and chosen in Christ; with reference to their believing in him: and so the approved subjects of Gods gracious Covenant, and heirs apparent to the Kingdom of Christ. In which sence God had one and the same respect unto all, and every part of the same lump, and that was as he considered the same in a conformity to his Son, as the end of his election, *Rom.* 8. 28, 29, 30. *Ephes.* 1. 3. 4, 5, 6. 1 *Pet.* 1. 1, 2. So that there is in the substance of truth one and the same consideration in the first fruits and the lump, according to what is laid down in the proposition; the lump being as aforesaid, a remnant according to Gods election, with reference to faith, and so approved subjects in his holy Covenant, appearing in *Abrahams*, *Isaacs* and *Jacobs* believing as the first fruits of the same.

Now as those first fruits of that blessed crop in Gods holy Covenant were holy, only so appearing (for we speak of visible things) so is the lump out of which these first appeared by faith, as a part of the same also holy in the same consideration. Again, the lump which the Apostle spake of, is to be understood of the Jews, & not of the Gentiles, as here he applies it; For though he spake to the Gentiles, yet here he speaks of the Jews. For in the Chapter before, he labours to provoke the Jews to receive the Gospel, as *v.* 14. Therefore he intends the Jews by the first fruits of

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the lump. The first fruits the believing fathers, as aforesaid, that first appeared in the Covenant of grace, in such a way by faith, and so holy was that remnant which God had still among them, with reference to the same state the first fruits were in, and so holy; the same consideration is to be had of the lump, with reference to that which God in his time shall call them unto by his Gospel, and so are holy also: for this must respect a visible holiness suitable to that in the first fruits, otherwise it makes nothing for the thing in hand.

All which well considered, will leave no place for Infants in this lump according to the Apostles intent: for look what were the subjects of Gods election, the same are the subject matter of this lump. But the first were persons considered in Christ by faith, as hath been proved, and therefore these the same, and not Infant, as *Ephes.* 1. 4.

Ob. *But if any will say that such as are elected, and after come to believe, they were first Infants, and then elected, and beloved of God and so holy in their infancy.*

Ans. So it may be said of the reprobate, that he is first an Infant, and the same in his infancy; but we are to walk by a rule, and to judge of persons by the word of God, and therein to see who they are that God by his word approves of, and we to do the same, and then as the Word of God condemns none but with respect to sin, no more doth it justifie any without respect to faith, and so to see in the Gospel what persons the same approves of to be true subjects of grace, such as may be justified, and justly imputed members of the body of Christ, redeemed by his blood, and so true heirs of glory, and to be invested into all the privileges of grace by baptism. Now whether the Gospel inrights or admits any persons unto these holy privileges, without respect to their believing in Christ; but this no where appears in the New Testament, which is the onely will of Christ that is now in force, for the approving or declaring the lawfull subjects of the same; therefore no Infants here admitted, untill they appear believers in Christ, and so the second fruits of the lump, answerable to the first fruits: for the first fruits ever imply a second of the same kind. As 1 *Cor.* 15. 20. 23. *Revel.* 14. 4. *Rom.* 16. 5. and 8. 23.

Now for the root and branches, a word or two of them also.

By root here, is that from which the Iews were cut off, and the Gentiles grafted in; and that is not onely believing parents, and so the same with the first fruits, as the argument affirms, but Christ mystically considered, with reference to the rules of order, ordinances

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and government, laid down in the new Testament, for all such to believe, and submit unto, that God approves true subjects of the same. In respect of which Christ is called a Vine, a root, and the foundation. *Joh* 15.1.5. *Rom.* 15. 12. *Rev.* 5.5. 22.16. *Is.* 28.16. 1 *Cor.* 3. 11. *Ephes.* 2. 20. Upon which foundation the true prepared matter for the building is laid, which are such as have a discernable principle of grace and faith, by which they are onely capable sciances to be grafted in the stock or root, and to be joyned as members to their head, and so become an orderly body, as 1 *Cor.* 12. In which respect it is called the houshold of faith, the Church of God, and the body of Christ: *Gal.* 6. 10. *Act.* 20. 28. *Ephes.* 1. 22, 23. *Col.* 1. 24. Which body consisting of particular members, as so many branches abiding in their olive tree, vine and root, Christ their head; who as the root, feeds the whole body, so with nourishment and fatness, that every branch receiving of the same by faith becomes fruitful, as *John* 15.5. with *Rom.* 11. 17. *Col.* 2.19. *Ephes.* 4. 15, 16. That the root is meant Christ as aforesaid, with reference to the rules of the Gospel, and so as he is laid as the foundation of the New Testament, appears in this:

1 first, in that he is the root or Olive-tree, out of which the Jews are cast, and the Gentiles grafted in, *Rom.* 11. 17. 19. 23, 24:

2 Secondly, in that the Apostle chargeth the Gentiles if they boast in themselves against the Jews, they bear not the root, but the root, them: ver. 18. that is, thou appearest not to have the truth of grace, and so not the true nature of the root and life of Christ in thy heart, but only an outward form of the profession of him, as *John* 15. 2.

3 Thirdly, from the consideration of that which the Jews refused, and the Gentiles received, which was Christ aforesaid. Therefore it is Christ in his mystical order, and government amongst his Saints that is here the root and Olive tree, with his Spirit in his ordinances, issuing forth sap and fatness of life and comfort into every believing heart, as a branch of the same.

This will yet more clearly appear, and consider what was the Jews own naturall root and Olive tree, whereof they were naturall branches, only by faith, as the Apostle so declares them, ver. 20, 21, 24. which was union and communion only with God in all his divine ordinances of worship, the manner and form of which was that mosaical and typical order of the old Testament, in which respect the Jews were the first that ever God took in communion with himself in such a holy way of worship, and therfore called the first fruits of his love in that respect,

and naturall branches. Which order and manner of worſhip (but not the matter) being changed at the comming of Chriſt in the fleſh, and a new form and order ſet up by him, called the Goſpel or new Teſtament, which order they oppoſed and were rejected: thus was Chriſt the precious tryed corner ſtone, and ſure foundation laid in *Sion*; as *Eſa.* 28. 16. 1 *Cor.* 3. 11. 1 *Pet.* 2. 6. And was to the Jew a ſtumbling ſtone, and rock of offence; as 1 *Pet.* 2. 7. 8. *Act.* 4. 11. For which the Kingdome was taken from them; as *Mat.* 21. 41, 42, 43. That is, they were caſt out of fellowſhip and communion with God, in reſpect of his worſhip and ſervice for this their unbelief, and the Gentiles that did ſubmit to the goſpel were taken in for the worſhippers of God under the new Teſtament, and ſo ſtand in relation to *God*, as heirs of the Kingdom both of grace and glory by faith in Chriſt. And when *God* pleaſes to call them by the goſpel to believe in his Son, and ſubmit unto him, as he is the Mediator of the new Teſtament, then ſhall they be received again into their old fellowſhip and communion with *God*, as of old, to ſerve and worſhip him again, according to the orders and rules of Chriſt in the goſpel, as of old they did according to the order and rules of *Moſes* in the Law.

And thus the Apoſtle proves their firſt eſtate to be holy, as firſt fruits of that holy and bleſſed relation they ſtood in to God by faith. From which for their unbelief they are cut off, and the *Gentiles* according to Gods election in their line by faith admitted in, of meer grace, and not to boaſt: and yet there is a remnant of them to be called as the lump, and a ſecond fruit, which are alſo holy in reference to the firſt fruit of the ſame holy root, as aforeſaid. And as the root it ſelf is holy, ſo ſhall theſe branches be when they come be graffed in again to their own root or olive tree, as at the firſt, which is union and communion with God in his holy way of worſhip, under the goſpel as of old under the Law. And ſo much for the root or olive tree, which muſt be underſtood of Chriſt myſtically conſidered, and not of believing parents, as aforeſaid.

Now a word of the branches, which cannot be meant of Infants, but believers only in the Apoſtles ſenſe, being holy.

Firſt, They are branches onely in the ſame conſideration as they ſubſiſt and grow in the root or Vine, and ſo bear the true nature of the ſame, by which they appear to be holy, by the fruits thereof. Chriſt, as aforeſaid, being the root or vine, the branches can no way be ſaid to ſubſiſt and to grow in him as their root, but onely by faith, and he in them by his Spirit, without

which

which there is no holineſs in the Apoſtles ſenſe, who ſpeaks of ſuch a holineſs, as is produced in the branch, by the holy root, in which it grows, and ſo partakes of the nature of the root, by vertue of the union and communion it hath with the ſame; all which is by faith, as the Word reveals.

Secondly, There is no branch that is alive in the Vine, but partakes of the life and ſap of the ſame, by vertue of which the branch though never ſo young and ſmall, is diſcovered to be alive, and inabled to bring forth, in its ſeaſon, ſuch fruit as by which the ſame may be diſcerned: ſo it is here by theſe ſpirirual branches, they cannot properly be called branches in the Apoſtles ſence, but as they partake of the life and grace of Chriſt, their true vine and olive-tree, by which they appear at the leaſt to be alive in him by faith, and inabled by the ſame, to bring forth ſuch fruits, as may diſcover them to be in the Covenant of grace, and ſo to be admitted unto the priviledges thereof, as *Joh* 15. 1. 7. Nature it ſelf teaches as much, for no man will admit of dead plants to be ſet in his vine-yard, or graffed into a ſtock, but onely ſuch as are capable to comply with the ſame, in the ſap, and nouriſhment thereof, to the end it may grow and bring forth fruit: and ſo it is with Chriſt, who comes not ſhort of nature, and therefore he admits not of any dead plants to be ſet in his ſpiritual vine-yard, or dead members to be joyned to his myſticall body, but onely ſuch as by faith are capable to comply with the head. Neither took he for himſelf a compounded body, conſiſting of both living and dead members, which all are that have not a living principle of grace and faith in him, which all believers infants have not; nor any at all, until they are born again of the Spirit, as *Joh* 3. 5, 6. The Church of God, which is the myſtical body of Chriſt, is not a mixt company, but onely one ſubſtantial and royal ſubſtance, ſuitable to her head and matter, by which ſhe was produced, being the immortal ſeed of the Word; and therefore one holy ſpiritual uniform compacted body, both for nature and form, *Cant.* 6. 9. *Mal* 2. 15. *Eph.* 2. 14. to 22. *John* 4. 3. 2 All which conſidered, proves the body of Chriſt, or Church of God under the New Teſtament, not to conſiſt of infants, neither in whole nor in part; and ſo the branches aforeſaid, not to be underſtood of Infants, but believers.

Ob. *And if any object from the words of Chriſt* Mat. 18. 6. *ſpeakere of ſome little ones that believed in him, and from thence hat Infants have faith, &c.*

The anſwer in a word is this; That I am for all that be-

lieve

lieve, and onely for them, whether they be infants or others; so that their faith be visible, as it may be discerned, otherwise it concerns nothing the point in hand; for we are upon visible things, such as may be judged of by the Word of God. Again, little children that believe, in the Scripture sence, are such as be little and weak in the faith, and so babes in Christ; as 1 *John* 2.12. 1 *Cor.* 3 1.3. *Heb.* 5. 12, 13.

Ob. *But it is said, that the Church of the Jews of old, and the Church of the Gentiles now, are one in nature, as they are both the Church of God, and so infants in the one, as they were in the other, and the same privileges to the one, as to the other, &c.*

Answ. I have before shewed the large difference between the Jews and the Gentiles, in respect of their outward privileges; but a word or two more, and so end. The Church of God under the Old Testament, and that now under the New, for nature are one, in reference to the Elect of God, called to the faith, and by the spirit of grace united to Christ, as the branches to their Vine, and so an holy plant of Gods planting; of which indeed the true Church of Christ consists; and therefore God did ever put a distinction in *Abrahams* seed, even from *Abraham* to Christ; as in *Abraham*, between *Isaac* and *Ishmael*, *Gen.* 17. 20, 21. *Gen*, 21. 11, 12, 13. in *Isaac*, between *Iacob* and *Esau*, *Gen.* 25. 23. *Rom.* 9. 11, 12. in *Iacob*, between *Ephraim* and *Manasse*, *Gen.* 48. 13, 14, 16, 17, 18, 19. And thus the holy ghost figuratively pointed at a difference in *Abrahams* seed, between the children of the flesh, and the children of God, *Rom.* 9. 6, 7, 8. And though God did thus distinguish in *Abrahams* posterity, yet there could not be the like dividing in the same, they being a national people, consisting both of a Church, and so spiritual, and of a common-wealth, and so all under a civil worldly government. Which Nation God crowned with many outward privileges, as he never did any people in the earth, they being the first people that God ever took into covenant with himself in such a way; by whom he raised himself a name and fame in all the world, and so his peculiar treasure, to whom he committed great matters of trust, as *Psal.* 135. 4. *Rom*, 3. 1, 2. and 9. 4. *Eph.* 2. 12. Of whom came Christ the Saviour of man, and therefore salvation is said to be of the Iews; as *Rom.* 9. 5. *John* 4. 22. In respect of which there was a blessed promise passed upon the Iews, for the bringing forth of the Messias, and the promised seed, in whom all Nations should be blessed. And therefore all of that Nation were admitted to the outward privileges, as figures of him which that Nation was to bring forth: so that a fruitful womb was counted a great

blessing

blessing among the Jews, not knowing who might be so honoured as to bring forth that blessed and all blessing seed. And therefore God honoured the natural birth among the Jews, with such outward blessings and privileges that belongs not to the Gentiles at all. The Gentiles now are to look for their bringing forth of Christ according to the Spirit, as the Jews did then according to the flesh: and likewise their birth, and their seed in all things suitable to the same. As *John.* 3. 3, 5, 6. *John.* 1. 12, 13. and therefore we are said now to know no man after the flesh, no not Christ himself, as the Jews did, not Christ himself after the flesh, 2 *Cor.* 5. 16. and circumcision was one privilege of the flesh; as *Phil.* 3. 4, 5. Therefore though that the Jews infants were admitted to all those outward privileges being a nationall people, and so a nationall body, with a naturall birth, and the like seed in generall, yet the Gentiles infants cannot be admitted to their spirituall privileges, they being a personal people, called by the word of grace, and so a spiritual body, with a spitiual birth, and the like seed.

And so much for the meaning of the Apostle, *Rom.* 11. 16. which makes nothing for the baptizing of Infants, but altogether against the same: the words not being well considered, and therefore misapplyed; the first fruits being such as first so appeared of *Gods* elect by faith in such away of grace by *Gods* receiving and approving of them in his holy Covenant, under so many gracious promises. The lump, such a remnant in the election of grace, chiefly of the Jews, with reference to the same state of grace and faith in Christ, as the first fruits were in, when *God* so approved of them. And so a second fruits following the first fruits of the same kind. which first fruits did ever presuppose the same. And so for the root and branches, the root Christ mystically considered as aforesaid, as the Scriptures hold forth. The branches such as grow in him by faith, and he in them by his Spirit, by which they are alive in their Vine. All which are understood of believers, and not of Infants, and so with respect to their calling and not to their infancy; as *Act.* 2. 39. which promise is in no other sense to the children then to the parents, and that is either to turn them from their sins by calling them to repentance. As *Act.* 3. 13, 20, 25, 26. or to comfort them so turned, or repenting, by tending and applying to them the promised Saviour Christ Jesus; as *Act.* 13. 23, 26, 32, 33, 38, 39. And as *God* hath not grounded his election of grace, in the seed of believers, but in the good pleasure of his will, *Act.* 13. 48. *Eph.* 1. 4, 5. no more hath he the dispensation of the same in his gracious Cove-

Act. 2. 39.

nant, but in his free and effectuall call to believe in his Son, in whom they were elected to the same; which call to the faith makes the only difference between them and others, and not their being the seed of believers by a natural birth. For we are alike by nature, children of wrath as well the seed of believers as any others, considered in any personal respect; as *Rom.* 3. 9. *Eph.* 2. 3. Whose happiness depends upon that blessed change, and spiritual birth by which they are born again, and called to believe in the Lord of life; and not their being the seed of a believing parent; for so one may dye and perish as soon as any others.

And now for the other Scriptures, 1 *Cor.* 7. 14. if this be of the same consideration with the former, then the same is answered with that, and so they are both void in respect of the end for which they are alledged, namely, to prove the holiness of infants being in the Covenant of grace and life, by vertue of their being the children of believing parents, and so to have right to baptism. But I do not understand this Scripture to be of the same consideration with the former, and therefore a word or two of this also, and for the better understanding of the Apostle in the same, let it first be considered, what that holiness of Gods holy Covenant is, that inrights persons to the priviledges of grace, or of the gracious covenant; and truly, to me it is no less then those holy terms of the covenant-maker laid down in the same, and that is, *a holy sanctified heart, believing in Jesus Christ*, in whom God looks upon all his children, and approves of them holy in his Son, in whom they have right to all things, both in grace and glory, *Heb.* 8. 10. *Heb.* 10. 10. 14, 15, 16, 17. 19. 22. *John* 1. 12, 13. *Rom.* 8. 16, 17. *Gal.* 3. 29. 1 *Cor.* 3. 21, 22, 23. and also this holy spiritual same of heart, inwardly wrought by the holy spirit of regeneration appearing in some holy fruits and effects thereof, by which they may appear to have right unto the foresaid priviledges before men, who are to judge of the tree by his fruit, and both by the word of God, *Act.* 8. 36, 37. *Rom.* 10. 9, 10. *Mat.* 12. 33. *Esa.* 8. 20. *Rev.* 11. 1. 2 *Pet.* 1. 18, 19. with *Rev.* 22. 18, 19.

And for any other holiness, that proceeds from Gods holy Covenant of life, to enright persons unto the priviledges of grace, now under the Gospel, I know none: for whatsoever can truly inright persons to to the priviledges of grace, upon Gods account, the same inrights to glory: for no less inrights to the priviledges of grace, then what inright to glory, upon the state of Christs New Testament, by which all things must be tried, that tend either to grace or glory.

So

So that if this be such Holineſſe, and that from Gods holy Covenant of life, that inrights all believers children to baptiſm, or to the adminiſtration of baptiſm, then alſo to glory: for no perſon that is holy by vertue of Gods Covenant, ſhall ever be deprived of eternal glory.

But this cannot be ſuch a Holineſſe, and therefore it muſt be ſome other Holineſſe that the Apoſtle here means, than that which tends to eternal life.

And now for the right underſtanding of the Holineſſe which the Apoſtle here ſpeaks of, it is very meet that his words, together with the occaſion of them, be well and duly obſerved; he ſaith that the unbelieving Wife is holy or ſanctified (which is all one here) and that by or to the Husband, and the unbelieving Husband by or to the Wife; So that they may lawfully live together and enjoy each other in their marriage relation, which is a holy relation, appointed by a holy God, to an honourable end, though the one be an infidel, common, or unclean, as unbelieving, &c. yet by or to the wife or husband, is ſanctified to that honourable end or uſe of that holy ordinance of God; and if it were not ſo, your children would be unclean, but in that the unbelieving husband and wife are ſanctified or holy, ſo are your children by the ſame holy alſo: for by the ſame way the children would be unclean, by the ſame Rule of contraries they are holy: for the unbelieving husband, being ſanctified by (or to the wife) ſo as they may lawfully continue together in that honourable way of marriage, and the bed undefiled, hence your children are holy, which holineſſe of the children, and the ſanctity of the unbelieving parents is the ſame for nature, as the one is a civil uncleanneſs, ſo is the other a civill holineſſe, *Act.* 10. 15. 28. with 2 *Cor.* 13. 12. as 1 *Sam.* 21. 5.

And for the twofold holineſſe that is noted in the argument, to be conſidered in the Apoſtles words, *the one not in the thing it ſelf, but to anothers uſe, and the other of the thing it ſelf, and therefore not to be confounded*, this is partly true; for the holineſſe of the children is not ſuch a holinſſe as to anothers uſe, as the unbeliever, to the believers uſe, and no more, but the holineſſe of the children reſts in themſelves, as the ſubjects thereof by nature, being the fruit of that honourable marriage bed, undefiled, and ſo holy, as the Apoſtle ſaith; for that which is undefiled, in reſpect of anſwering the end by God appointed, is in that ſenſe ſaid to be holy.

Ob. And whereas it is ſaid, *that if this were the meaning of the Apoſtle, then he ſaid nothing for the clearing of the ſcruple, becauſe*

this holineſſe of the children might be queſtioned as well as their own.

Anſ. To which I anſwer, and ſay no; for I do not underſtand their ſcruple to lie about their marriage, whether they were married or not, but whether the perſons they had married, being unbelievers, were fit for them to live with in ſo neer a relation and communion, as that was, of husband and wife, and that becauſe it ſeemed to them, that the Apoſtle had forbiden the ſame, in an Epiſtle to them before, from which it ſeems their ſcruple did riſe, for mark the words of the Apoſtle, *I wrote* ſaith he *unto you in an Epiſtle, not to company with fornicators, yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with Idolaters, drunkards, railers,* and the like, *for then muſt ye needs go out of the world,* 1 Cor. 5. 9, 10, 11.

But now I have written unto you, not to keep company with any man that is called a brother, and be ſuch a one; thus the Apoſtle preſſing them on to holineſſe in their communion of religious worſhip, which they underſtood of their civil commerce with the world, and ſo of their own unbelieving husbands and wives, upon which they ſcrupled, to company with them, in their civil commerce, which now the Apoſtle tells them, that he meant onely of ſuch as were brethren in their religious worſhip, and not of their civil commerce with the world, and ſo their own relations.

Now their ſcrupple lying not about their marriage, but the unfitneſſe of the perſons whom they had married, as unbelievers, and ſuch as they underſtood the Apoſtle forbid them to keep company with, for that wherein they failed, if it had been ſo as they were in doubt of, was not whether they were married, or were unlawfully married, but were ſo unequally yoaked with unbelievers, and ſo, as 2 *Cor.* 6. 14.

Againſt which the law of marriage ſimply excepts not, that being honourable to all men, and the bed undefiled, but rather their failing lay againſt ſome other law of conveniency, which they underſtood the Apoſtle in: Now that may be againſt the parents in ſuch caſes, for their not well obſerving the honour of God, and their own comfort, and well-being, that their children may be clear and free from, they coming forth in that honourable way appointed by God, and ſo holy in oppoſition to all uncleanneſſe oppoſing the ſame.

And thus the Apoſtle informing them of his meaning in that which ſcrupled them, and of their lawful relations, and the good effect thereof

as the holineſſe of their children, all which in my judgement is the onely way in force to clear the ſcruple.

And thus having laboured to ſatisfie and confirm them in their lawful relations, he now draws this conſequence, *elſe were your children unclean*, that is, if the unbelieving husband and wife were not ſanctified each to other, ſo as to continue together, but muſt now be put away, as unſanctified, common and unclean, *Act.* 10. 14. 15. 28. then your children would be in the ſame caſe, unclean alſo, for the word [elſe] ſhews if it were not ſo, they were unclean, but now they are holy, and why ſo? becauſe the unbelieving husband is ſanctified, by or to the wife, [elſe] if not, then were they unclean, but being ſo, are holy; what is more plain than this, that the holineſſe of the children is here (by the Apoſtle) as a conſequence from the unbelieving wifes being ſanctified by or to the husband, and ſo from that lawfull commerce the parents have each with other; and not from any religious Covenant-holineſſe at all.

For in all the Scriptures, both in the old and new teſtaments, I never find any perſons admited to an ordinance of Gods worſhip, either by Covenant, or holineſſe, but onely by the obſerving the law of the ſame ordinance; for *Abraham* was in Covenant with God, *Gen.* 15. 18. and yet not circumciſed untill *Gen.* 17. and then alſo by a command of God, and not by a Covenant-holineſſe, *Gen.* 17. 10.

The Jewiſh women were holy, and in Covenant alſo, and yet not circumciſed, and why ſo? ſurely onely the want of a rule and command from God for the ſame, otherwiſe they might have ſaid more for their privilege in that ordinance of God, than ever the proud Gentile can ſay for the Baptizing of his Infant.

This is alſo to bring a clean thing out of an unclean thing, which is contrary to the Scripture of truth; and common reaſon doth dictate that the Effect cannot be of a higher or more noble nature than its Cauſe: but the holineſſe of the children is but an effect that doth ariſe and ſpring from the ſanctification or holineſſe of the unbelieving husband or wife, which as I have ſaid cannot be of a higher nature than a matrimonial holineſs: And unleſſe the wife by her marriage-union can bring her unbelieving husband, or the husband his unbelieving wife, into the holy Covenant ſo as to partake of that holy ordinance of Baptiſm, there can be no ſolid ground rendred why the children ſhould be made partakers thereof. But this may ſuffice to undeceive ſuch as are not willing ſtill to be deceived.

Arg. 4. *If baptism succeed circumcision, then as infants were to be circumcised, so are infants to be baptized.*

But baptism succeeds circumcision; as Col. 2. 11, 12.

Therefore as infants were circumcised, so are infants to be baptized.

Answ. This Argument is somewhat weak, and therefore a weak answer shall serve; What though Baptism succeeds Circumcision, must it needs follow that as infants were circumcised, they must of necessity be baptized? The new Testament succeeds the old, must it needs follow therefore that the same order be observed now, as was then? All the whole household of every familie among the *Israelites* in *Ægypt*, as well children as others, were to eat the Passeover, as *Exod.* 12. 3, 4. And the Lords supper succeeds that, and yet infants are not approved as fit Communicants in the Lords Supper, because they are not capable subjects. But it is a double mystery, how persons are fit and capable of union in a State of Grace, that are not fit and capable of communion in the ordinances of the same State; And more mysticall how one should be a capable subject of Baptism, and not of the Supper. I can see no rule for such a practise in all the book of God; and its against the rule of nature, that when a child is born, to keep it from food. The Church of the New Testament succeeds the old, but it will not follow that the like order and subjects succeed each other also; for no rejected *Ishmaelite* or *Esau* are to be admitted either to union or communion in the Church under the new Testament by Christs appointment, therefore though that Baptism succeed Circumcision, yet the same subjects do not so. The two Testaments are as Wills containing certain Legacies given and bequeathed to such onely whose names are expressely set down in the same; as *Rev.* 21. 27. In the old Testament as the first Will, a male of eight daies old, or a Proselyte, *Exod.* 12. 48, 49. *Gen.* 17. 10-14. 23. 25. *John* 8. *Phil.* 3. 4. 5. So in the new Testament, as the Last Will of Christ, the Legacies therein contained, as the privileges and blessings of *Abraham*, are given onely to such as believe, and to none else, *Gal.* 3. 14. 22. 29. *Rom.* 8. 17. & 4. 11, 12. & 9. 7, 8. *Gal.* 3. 6, 7. These are such as are begotten again by the immortall seed of the Word, born of the Spirit, and so children of God, and the onely true heirs of the Kingdome of Christ, with the privileges thereof, as *Jam.* 1. 18. 1 *Pet.* 2. 23. *John* 1. 12, 13. *Ioh.* 3. 5, 6. 1 *Ioh.* 3. 9, 10. *Rom.* 8. 17. These are the holy seed, which God so approves of in the

the Scriptures, as ſubjects of grace, and heirs of life, and being in the Covenant, they onely have right to the privileges thereof, and their children or of-ſpring are ſuch as ſucceed them in the ſame faith and truth, and ſo are called the *Generation of the righteous*, as ſucceeding each other in the way of righteouſneſſe, and not their infants or perſonal ſeed proceeding from their loins by carnal generation, as *Eſa.* 43. 5. & 44. 3. & 54. 3. & 59. 21. & 66. 22. & 61. 9. & 65. 23. compare *Rev.* 12. 17. *Gal.* 4. 26. to 31.

Theſe and the like Scriptures ſhew what is the right and true approv'd ſeed, unto which the privileges of grace belong: ſo that although Baptiſm ſucceeds Circumciſion, yet the difference is great, both in matter and manner, in perſons and things. Circumciſion ſealed to things temporal and carnall, as well as ſpiritual, and ſo were the ſubjects, and things to come, as under types and ſhadows, and ſo in a cloud and darkneſſe; Whereas baptiſm hath for its ſubjects children of the light, in the clear evidence of the Spirit, with the face open, and confirmes faith in things come, and already done: For baptiſm ſeals onely to faith in Chriſt, and grace in the new birth, which cannot be, where there is not firſt a begetting by the immortal ſeed of the word of life; for which end God hath ordained in the Goſpel preaching and believing to go before baptizing, as *Mat.* 28. 19. with *Mark* 16. 15, 16. And that way or order which hath not God for its Author, and found in the records of Chriſt, with his image and ſuperſcription upon it, let us ſay as ſometime he did, *Give to Caſar that which is Caſars, and to God that which is Gods*; ſo ſay I, give to Antichriſt his baptizing of infants, and to Chriſt his baptizing of believers. What advantage will it be to infants to come before they are called, to have a name to live, and yet dead for ought any one knows, and to come to the Marriage-Supper, without a wedding Garment? ſhall the holy things of God be forced upon ſuch, as neither believe, know, or once deſire them? will men ſet a ſeal to a blank? are children capable to receive meat before they be born? except we make baptiſm the womb of regeneration, as many do, who teach that infants are regenerated and born again of the Spirit of grace in baptiſm, whoſe doctrine is of the ſame ſtamp and authority, as he that ſent them ſo to preach. What can be more naturall, than begetting and bringing forth of the infant, before feeding of it at the Mothers breaſts? Is it not ſacrilege to preſſe ſuch upon the wife of Chriſt the Church for her Paps, with whom ſhe never travelled, or bare of her body? Chriſt will deny himſelf to be

food

food and nourishment to any, where he hath not been first seed to beget. Let men take heed how they impute such folly to the wisdome of God, as to give the milk of his breasts unto any that are still-born, or to set dead twigs in his heavenly and divine stock, or naturall branches in his holy and spiritual vine. Let such beware how they fight against the God of order, lest instead of finding the breast to feed, before the womb to bear, they meet with a curse upon the single emptinesse of Christ, with a double barrennesse, that will admit of no conception or spiritual birth to succeed the naturall. Not that I intend in the least to deny salvation unto infants, no, I am so far from this, that I testifie against all such doctrine; nor yet affirm all infants to be saved; neither do I know among infants, which shall be saved, and which not, therefore I leave it as a secret thing to God, untill he makes the same appear by some visible effect of faith, which onely gives a visible right unto any ordinance of the new Testament: and therefore I cannot see by the Gospel, how infants void of visible faith, should have visible right unto the privileges of grace, neither ought they to be admitted thereunto, as hath been proved; and also for these, and the like reasons following.

First, because there is neither command nor example for the Baptizing of Infants in all the new Testament; the order and government of which, in the administrations thereof, is no way inferiour to the old: but in the old Testament there was an expresse Rule, by command from God, what communicants were to be admitted to Circumcision, and other ordinances of that nature; but this order is no where found in the new Testament for the Baptizing of Infants, and therefore the same is not to be practised.

Secondly, it is a high contempt and injury to Christ, as he is the husband of the Church his holy Spouse, to force upon him a Naturall wife, himself being Spiritual, and desires the like associate, as such a Church is founded upon the natural birth, namely Infants, because commonly to one that is born of the Spirit, there is twenty born of the flesh.

Thirdly, it is a practise that overthrows and destroyes the body of Christ, or holy temple of God; for in time it will come to consist of Natural, and so a national Generation, and carnal members, amongst whom if any godly be, they will be brought in bondage, and become subjects of scorn and contempt, and the power of government rest in the hands of the wicked, and so a direct ground of persecution.

Fourthly,

Fourthly, because it is a ground both of ignorance and error, for it holds people in blindnesse, that they cannot come to know the nature of that holy ordinance, nor what the same requires in the subjects thereof, and also it causes the simple to conceive that Baptism is of necessity to salvation.

Fifthly, it keeps up the state of Antichrist, by granting him this so chief a corner-stone of the Lords house to lie in his foundation; for that Church where Baptism is the true ordinance of God, in the administration thereof, is by the Rules of the Gospel a true Church; so that, if Antichrists Baptism which he administers be Gods ordinance, then that Church wherein he doth so administer the same, must be also the Church of God, and such in sin that refuse communion with it.

Sixtly, because it builds faith upon humane testimony in matters fundamental; for such as are baptized in their Infancy, have no other way to satisfie either themselves, or others, but the bare word of man, that must stand in the place of the word of God, for such to believe their true receiving of so holy ordinance of God, which ought to be obedience of faith, in all that receive it.

Seventhly, it makes void the commandement of God, which requires all that believe to submit to Gods ordinance of Baptism, as obedience of faith, *Mat.* 28. 18, 19. with *Mark* 16. 15, 16. *Act.* 2. 28. *Act.* 10. 47, 48. *Rom.* 16. 25, 26. with *Mark*, 7. 7, 8, 9.

Now this commandement lying on believers, for their obedience of faith, is made of none effect by Baptizing of Infants, a meer tradition of men, in opposition to Gods command.

Eightly, to Baptize Infants, makes the holy ordinance of God a lying sign, because none of those things can be expected in an Infant which the said ordinance holds forth or signifies in the administration thereof, which is the parties Regeneration and spiritual new birth; a dying and burying with Christ in respect of sin, and a rising with him in a new life to God, and a confirmation of faith in the death and resurrection of Christ, and a free remission of sin by the same; as 1 *Cor.* 15. 29. *Rom.* 6. 3, 4. *Col.* 2. 12. 1 *Pet.* 3. 21. *Act.* 2. 38. none of all which can be expected in an Infant.

Ninthly, because the subject of Baptism is to be passive, but an Infant is no way passive, as that ordinance requires. I mean a passive subject threefold: 1. a thing uncapable, and thus is a stone. 2. a thing forced, and thus is an infant, who oppoſeth its Baptism to

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the utmoſt of its abilty, ſo far is it from being paſſive in the ſame. 3. A thing is paſſive by a ſubjecting power producing the ſame in the ſubject, by bringing it to a free and volintary ſubjection; and thus is the true ſubject of Baptiſm. None can be paſſive to receive grace, but by grace, becauſe it conſiſts of ſelf-denial.

And laſtly, this doctrine of infants baptiſm oppoſes directly the expreſſe word of God, by teaching that infants are in the covenant of grace, being born of believing parents, and ſo an holy ſeed, by vertue of which they have right to baptiſm as a privilege of grace. Againſt which the holy Ghoſt affirms, that all are conceived in ſinne, brought forth in inquity, and ſo by nature children of wrath, and under the curſe, and except they be born again from above, they cannot ſee the kingdome of God, *Pſal.* 51. 5. *Eph.* 2. 1, 2, 3. *Rom.* 3. 9. *Gal.* 3. 10, 13, 14. *John* 3. 3, 5, 6. *John* 1. 12, 13. here Man ſaith, that infants are clean and holy, in and from the womb, and ſo are ſubjects of grace and glory: but God ſaith that all infants as well one as another, are firſt in ſin, and unholy, and ſo are ſubjects of wrath, until the ſecond birth makes the difference; as *Iohn* 3 5, 6. And now which to believe, let the upright heart to God judge.

Act. 2. 39. Obj. *But it is ſaid, that as the Covenant was made to the Jews and their ſeed under the old Teſtament, ſo in the ſame manner doth the Apoſtle apply the ſaid Covenant to believers and their ſeed in the new Teſtament, as* Act. 2. 39.

Anſ. The words are not, unto your ſeed, but unto your children; wherein there is great difference: For by ſeed in the Scripture is very often meant a natural generation, begotten and born after the fleſh; And by children, a ſpiritual generation, walking in the ſteps of the faith of ſuch as have gone before them, as *Act.* 3. 25. *Act.* 13. 26, 33. and ſo *John* 8. 37, 39. with *Rom.* 9. 7, 8. and ſo the words import as much, which is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. So that the promiſe is onely to ſuch as God ſhall call, and to none elſe.

Again, its called the promiſe, and not the Covenant: and we know that every promiſe is not a covenant, there being a large difference between a promiſe and a covenant. And now let it be well conſidered what is here meant by the promiſe, and that is Gods ſending of the Meſſias, or the ſeed in whom the Nations ſhould be bleſſed; and ſo the ſending of a Saviour or Redeemer unto Iſrael, as theſe Scriptures manifeſt compared together: *Iſa.* 11. 1. *Jer.* 23. 5, 6. with *Luke* 1. 68.

68. 74. *Act.* 13. 23. *Act.* 3. 25. 26. This was performed by Christs coming first in the flesh, in which respect he came both of and to the Jews onely by promise, as *John* 4. 22. *Rom.* 9. 5. *Mat.* 10. 5, 6. *Mat.* 15. 24. *John* 1. 11.

Secondly, in the preaching of the Gospel, by which he was held forth as a Saviour to all that by faith laid hold upon him, as the arm of Gods grace stretched out unto them. And this way also Christ was first tendered to the Jews for a Saviour, to save them from their sins, *Act.* 4. 12. and for to be their King, as to save them, so unto whose state and government they were to submit, as *Luke* 19. 14. 27. *Act.* 2. 39. In which sense the Apostle speaks when he saith, The promise is to you and to your children, and to all farre and neer, as God shall call, that is, the promise or promised Saviour is come, and is now according to Gods promise tendered to you by the Gospel, calling you, and your children, and all else where the word of grace shall come, to believe and receive him by faith, who is now come to save you, and all that believe, from their sins, *Act.* 3. 25, 26. And therefore its said, as many as glady received, or believed this glad tidings, the same was sealed, or confirmed unto them by baptism, *Act.* 2 41. according to *John* 1. 11, 12, 13. By all which it is manifest, that the promise, *Act.* 2. 39. is meant the sending of the Messias, or a Saviour to the house of Israel, to call them to repentance, and to save such as believe from their sins, is as clear also by these Scriptures, *Isa.* 59. 20. *Act.* 13. 23. 26. 32. 38. 39. And thus the promise is unto you and your children, that is, the promised Saviour is offered, and offers himself freely to save you, notwithstanding your crucifying of him, yet now repent and believe, for his promise is upon the same, freely to forgive, and to save you from all your sins. Thus the promise is applied to faith, which is the way of preaching the Gospel, and not an absolute conclusion of persons to be in the Covenant of grace and life, whether they have faith or not. What is this but to keep the wicked from leaving of his way, by promising him life? This God did not in making of his Covenant at the first, nor the Apostle by his applying of the same at the last. Otherwise to bring all the personal or natural seed of *Abraham*, *Isaac* and *Jacob*, and so of all believers, into the Covenant of grace, and that by Gods appointment, whose word is like himself, both true and stable as a word of faith; purely tried as gold seven times in the fire.

Hence observe the evils that attend this doctrine unavoidably.

First, it makes void the ſtability of Gods Covenant of grace it ſelf, thus: If the Covenant of grace be abſolute and ſtable, then all within the ſame muſt be ſaved. But all within the ſaid Covenant were not ſaved. *Ergo*, the Covenant of grace is not abſolute and ſtable. The Major is confeſſed, that a believers ſeed is in the Covenant of grace without exception. The Minor is proved from *Iſhmael*, *Eſau*, and the rejected Jews, all which were the ſeed of believers, and yet not all ſaved.

Secondly, its a ground of falling from grace, thus: All that God took into his Covenant of grace, were in an eſtate of grace. But all that God took into his Covenant of grace, did not there continue. *Ergo*, ſuch fell from an eſtate of grace. I prove this the ſame way with the former.

Thirdly, its a ground of univerſal redemption, for it makes the death of Chriſt equal as well to ſuch as periſh as to ſuch as are ſaved, thus: All that are in the Covenant of grace, Chriſt died for. But all that were in the Covenant of grace were not ſaved. *Ergo*, Chriſt died for ſuch as are not ſaved. The proof of this is the ſame with the former, if God took *Abraham* and his ſeed into his Covenant of grace without exception.

Fourthly, it makes God the Author of mans believing untruth, by injoining him to believe the ſalvation of ſuch as he himſelf knows, and reveals the contrary: as *Iſhmael*, *Eſau*, and but the remnant among the Jews; nay none at all but ſuch as believe, *Gen.* 17. *Gen.* 25. *Gen.* 48. *Rom.* 9. 27. Againſt which opinion and evils aforeſaid, I argue thus. The Covenant of grace is abſolute and ſaving unto all once within the ſame. But all the perſonal ſeed of believers are not ſaved. Therefore all believers ſeed are not in the Covenant of grace. The Propoſition is clear from theſe Scriptures, *Ier.* 32. 40. *Iſa.* 49. 21. *Ier.* 31. 3. *John* 13. 1. *Mal.* 3. 6. *John* 10. 28, 29. The Aſſumption from theſe, *Gen.* 21. 10. with *Gal.* 4. 29, 30. *Gen.* 25. 23. with *Rom.* 9. 11, 12, 13, 27. God requires no man to believe untruth. But for a believer to believe that all his ſeed is in the Covenant of grace is to believe untruth. Therfore God requires no ſuch thing. This Argument is fully proved in the former. And ſo much for the promiſe *Act.* 2. 39. which being well underſtood, men would never go about to build the baptizing of the Gentiles infants upon that Scripture.

But it is ſaid that Chriſt admits of little children to come unto him, bleſſing them, and acknowledging their right unto the Kingdome of God, *Mark.* 10. 14. therefore ſuch may be baptized.

To which I anſwer briefly thus. That the bleſſing of Chriſt upon theſe

these children was for bodily cures, as is manifest by the desires of those that brought them to Christ; which was not that he should baptize them, but that he would touch them, and lay his hands upon them, and pray, as *Mark.* 5. 23. *Mat.* 19. 13, 15. This was the ordinary way of healing in the time of the Law, by such as were inabled by God thereunto, as is clear by these Scriptures compared together, 2 *King.* 5. 11. with *Mat.* 19. 13. *Mat.* 8. 3. *Mat.* 9. 18. *Luke* 4. 38, 40. Never were any so brought to Christ but for some cure, and for his blessing of them, that was in respect of that temporal mercy he bestowed upon them according to that they came to him for: and to shew his bounty and humility, that he was no respecter of persons, as such might seem to be, that suffered others to come, and would have kept back children. And for such to belong unto the Kingdome, so those children did, and therefore they ought to come as well as any other. For they were children of the Jews, and at that time members of that church, and so of that Kingdome; and had as much interest in Christ for outward blessings as any else.

And further, Christ is pleased to make use of childrens humility and innocency, to reprove the high-mindednesse of his disciples, and to draw them forth a pattern from the same. As *Mat.* 28. 1, 2, 3, 4. 1 *Cor.* 14. 20. with *Mark* 10. 5. So that all this makes nothing for the baptizing of infants: they being not brought to Christ for baptism.

But its further objected, that the Apostles baptized whole households, as the household of Stephanas, Lydia, *and the Jaylor,* 1 *Cor.* 1. 16. Act. 16. 15. 33. *and infants being a part of the household, therefore infants were baptized.* Obj: 1. Act: 16. 15.

Answer. Though that infants are a part of the family when there be infants in the same; yet this makes nothing for the baptizing of infants, except it be first proved that infants were there in those households. And also upon the same ground we may prove that the Jaylor had a wife, and *Lydia* an husband, because that husbands and wives are commonly in a household or family, and being there they are a part of the same, and that the Jaylors wife, and *Lydia's* husband, and servants, though never so wicked, were all baptized. But if it be said that faith was to be required of them being of years, Hence it will follow, that no infants were then baptized, because that one and the same condition is required of all that are baptized: and so it is said of the Jaylor, that the Word was preached to him, and to all that were in his house, and that he believed, and all his house: and these are

said to be baptized, *Act.* 16. 32. 34. and thus the Apostle preached, and they believed; and such onely were baptized, and none else. And what the Apostles order and practise was in this family, it was the same in all other households and families; for they walked alwayes by one rule: and therefore their order was not to baptize infants.

Obj. *It is said, that Christ sent out his Apostles to teach and to baptize all Nations*, Mat. 28. 19. *in which Nations there were infants as well as men of years, and so commanded to be baptized.*

Ans. In a word briefly to this: for the Scripture being well considered, and rightly understood, would stop mens mouthes for ever having a word to say for the baptizing of infants. This blessed commission of Christ to his Apostles was chiefly for us Gentiles, saying, *All power is given me in heaven and in earth, Go ye therefore and teach all Nations, baptizing them in the name of the Father, Sonne, and holy Ghost, &c.* As if Christ had said, go now into all Nations, and preach the Gospel freely, as well to one Nation as to another; for the Gospel shall not now be confined any more to one place or people, than to another. God is now a God of the Gentiles, as well as of the Jews, go therefore as well to the Gentiles as to the Jews, even unto all Nations, and there preach the gospel, and so make disciples by teaching them; and such so taught, them baptize in the name of the Father, Sonne, and holy ghost, that is, into the true and orderly profession of that which they have been taught and believed. So that here teaching goes before baptizing, and presupposeth understanding and faith in that which is taught, this being the onely place of Christs instituting the ordinance of baptism, and further explained, *Mark.* 16. 15, 16. *Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved.* So that from these Scriptures brought to prove the baptizing of infants, it is clearly manifest that infants are not the subjects of baptism appointed by Christ: for all the external benefits and privileges of the gospel are given onely to external and visible faith. And so the sealing and confirming ordinances of Christ, ever presuppose faith in the subject, to seal unto, and to be confirmed. So that here is no ground for the baptizing of infants, but the contrary.

Mat. 28. 19

Mar. 16. 15, 16

Rom. 3. 29.

Obj. But it is affirmed by some, *that as God commanded infants to be circumcised, and the same command remaining still unrepealed, stands in force for infants to be baptized.*

Ans.

Anſ. To which I anſwer, and ſay, if that commandement muſt ſerve now without alteration, then we muſt circumciſe and not baptize, and that males onely, and not females: but if it be altered, then it hath not the ſame way to hold infants forth in baptiſm, as it had in circumciſion; but that command which injoined circumciſion, is repealed by a direct command to the contrary, as *Gal.* 5. 2. 1 *Cor.* 7. 18. *Rom.* 2. 28, 29.

Obj. 4.

Obj. *If any object from the ſecond Commandement, injoining the worſhip of God, though the ſaid worſhip of God be changed in reſpect of the manner and outward form, yet the ſame commandement continues ſtill in force for the worſhip of God now as it did then.*

Anſ. The anſwer is, Theſe two commandements will no way agree ſo to be compared; the ſecond commandement directly injoined *Gods* worſhip, as the ſubſtance thereof, and ſo ſtill remaines, and alſo retains the ſame thing it firſt commanded, being the worſhip of *God.* But now for the command that injoined circumciſion, which was the ſubſtance of that command, is now clean made void; for circumciſion in the fleſh is now aboliſhed, and that in the heart come in the place; as *Rom.* 2. 28, 29. *Col.* 2. Again, as the old outward form of *Gods* holy worſhip under the old Teſtament was aboliſhed and done away, ſo likewiſe the new order and form of *Gods* worſhip was erected and ſet up again by ſpecial command; and when the manner of it is once ſet down, then the commandement comes on again, and not before, and binds onely to that order and manner ſo erected, and ſet up, and to none elſe, ſo that now the new ſtate of the Church and worſhip of God being eſtabliſhed, and the ſubject of baptiſm in the ſame, expreſſed to be a believer, Now if that commandement comes on upon this ſtate, then it binds to this ſubject only and to none other. And to hold the ſubject of baptiſm by the ſame command that injoined circumciſion, without the ſaid ſubject being expreſſely ſet down, and ſo confirmed and eſtabliſhed by the New Teſtament, this is more than will be granted in any other part of *Gods* worſhip injoined, or comprehended in the ſecond commandement. All which ſay we, is ſo farre approved of by God, as is expreſſely ſet down in the New Teſtament, or everlaſting Goſpel of Chriſt.

Obj. 5.

But let us examine a little wherein the authority of that commandement of circumciſion may be, that is brought to bear out the baptizing of Infants: Circumciſion it doth not, for all agree that we are now to baptize, and not to circumciſe: the parties circumciſing

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it doth not, then the Master of the family to circumcise; but now one authorized by Christ to baptize; the same part of the body it doth not, that the foreskin, Baptism the whole man; the age it doth not, that the eighth day, and this any day; the subject it doth not, that a male onely, this both male and female. Now in that it doth not injoin none of all these, wherein then can the authority of that command consist now in Baptism, so as to injoin Infants to be baptized; for either it must be a thing indifferent, or else it must injoin something. And whereas men cry out from that command, Infants, Infants, Infants must be baptized, as they were commanded to be circumcised: why this command if it should be so, serves for none but onely males; so that if they will have the female to be baptized, they must look out for another commandement for them, and so there must be two commandements meet in one ordinance.

But I will demand of such as hold the baptizing of Infants from the command that injoined circumcision, that if in case there had been no word or command given for baptizing of any, whether that they, or any other, might have baptized either infants or any others from that commandement; but I suppose they will not so affirm, and if not, what do men wander under the clouds of their own ignorance, when as the light shines so clearly? for what is more clear than this, that the New Testament hath sufficient expresse commands and rules for the administration of Baptism, both for matter and manner, without any reference, much lesse dependency upon the law of circumcision, they being two distinct institutions? At two several times there is given command for Baptism; the first was *John the Baptist*, who received his authority not from the command of circumcision, but had his Commission expressely from God, who sent him to baptize, as *John* 1.32, 33. And those that he baptized are said by the Holy Ghost to be such as manifested their faith and repentance, as *Mat.* 3.6. The second Commission which serves for us Gentiles, is that which Christ gave to his Apostles, *Mat.* 28. 18, 19. Which hath no reference to the command of circumcision, but by vertue of that power and authority given him of the Father, for the ordering and disposing of all things in heaven and earth, for his own glory and his peoples good. In which Commission the subjects of Baptism are expressely set down, who they should baptize, and they are onely such as first were to be taught, and had faith to believe the same, as I have sufficiently proved.

And now having these expresse commands, so fully held forth by Christ

Christ himself, together with the whole practical order of the Apostles, and others following the same in their administrations, and to go about to bring authority or command from the commandement of circumcision, for the baptizing of Infants, is more than ignorance, and for to plead the baptizing of Infants, because that command is not repealed, which injoined Infants to be circumcised, is too weak for faith to build upon. But now I hope the removal of the same appears, in that there is not onely a command in the New Testament directly against the same, but also a new command, and so a law from Christ the King of Saints, and Lord of the New Testament, for the ordinance of Baptism, and all the circumstances of the same. And yet for the further replealing of that law which injoined Infants naturally born, and so from the womb to be circumcised, without minding any other Spiritual birth, but onely that which brought forth the child in the world; for eight dayes after it must be circumcised by command from God; which order is opposed by the Gospel, as *John* 3. 3, 5, 6. Where Christ opposeth the two births, the Spiritual to the Natural birth, and excludes the natural from any admittance into the Kingdome of God, without the Spiritual birth. And that he might not be mistaken, he further explains himself, saying, *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.* And further to know Christs meaning in these births, which he opposeth the one to the other, he fully holds forth, *John* 1. 13. in these words, of such as received him, *which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

This way and order the commandement of circumcision spake nothing of, neither required the same, but onely the first birth; for no child of eight dayes old was capable to be born again of the Spirit, in our Saviours sense. And thus the Gospel excludes that which the Law of circumcision commanded, even the first birth which is natural, without the second birth which is Spiritual. And it is in vain for any to say that Christ speaks here of men of years; for he opposeth the two births, as aforesaid, and not the age of any, and so the whole universe of mankind: for this place is generally taken for the doctrine of regeneration, from whence many hold that children are regenerated in Baptism. But generally those that baptize their Infants, hold that they are regenerated before, for they baptize them as being holy before. And if any shall say, that the Kingdome Christ speaks of, is meant the Kingdom of glory, and not of Grace;

and therefore though he excludes such out of the one, yet not out of the other. The answer is, that it is no where found in the Gospel, that any are excluded the Kingdome of glory, and yet are admitted into the Kingdome of Grace. The door of grace in this sense, is no wider than the gate of glory by Gods appointment: and what men do through ignorance, that alters not the truth of God, as *Rom.* 8. 30.

Obj. And if any say, *that Christ at this time had opposed Gods ordinance of circumcision, if such a truth had been put in execution, as is gathered from his words, to exclude and put by an infant of the first birth, untill some effect of the second birth had appeared.*

To this I answer, and say, that Christ speaks of many things before his death, which did not concern the time present, but of the order and government of his Church under the New Testament. And so he speaks here of the qualification of his subjects and worshippers in his new Kingdome that was at hand; all which was to be spiritual, and therefore to be born of the Spirit, as Christ affirmed. In which sense circumcision in the flesh ceased, and that of the heart onely remains, as *Rom.* 2. Adde to this the words of the Apostle, *Eph.* 2. 3. *We are*, saith he, *all by nature children of wrath*: Now if this be true, then so long as nothing else appears, how can we judge otherwise, without gainsaying the Holy Ghost? and by the words of Christ, we are first born of the flesh, and so in an estate of nature, until grace recover us, and the effects of Christs redemption take hold upon us. Until which time we are judged of the Apostle *to be the children of wrath, and of the flesh*, and so unclean, *and no unclean thing must come into the holy City of grace and glory*, *Rev.* 21. All which being well considered, I think will put a stop to the commandement of circumcision, from having any footing in the ordinance of Baptism, or for any to take a ground from thence to justifie their Infants in their baptism, untill some evidence appears of their being inwardly washed in the blood of Christ, that so the same may be confirmed unto them by that outward washing with water; otherwise the ordinance is no way available to them, but sin in such as impose the same upon them, who do neither desire it, nor know what is done unto them, which is to set a seal to a blank, a thing condemned in nature.

And so I pass from this subject, of Infants Baptism, desiring the Lord abundantly to extend his saving grace unto as many as belong

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to him, that the praise may ever abound to his glory, and their everlasting comfort in all happinesse and safety here, and glory hereafter. Amen.

We know no man after the flesh, 2 Cor. 5. *We are the circumcision, that worship God in the spirit, and rejoice in Christ Jesus, & have no confidence in the flesh*, Phil. 3. *Marvel not that I say, a man must be born again, before he can enter into the Kingdom of God*, Joh. 3. 2. Cor. 5. Phil. 3.

And thus I desire to have infants ever in honorable & reverent respect, so far as honour and reverence belongs unto them, and so leave them to the grace and good pleasure of the God of all grace, who onely knows who are his, and hath the disposing of them, and all his creatures, to his own glory. Sobeit, *Amen*.

And now having examined the visible right that infants have to baptism, and finding none by the word of God, but the contrary, I come now to a second sort, and they are such as have been baptized in a false Antichristian estate, as they say, and so challenge right to enter upon or assume a true Church with the same baptism they received of the man of sin. So that the thing I deal with now is only that opinion which holds a state to be false and Antichristian, and yet baptism there administred by an Antichristian power to be the true ordinance of God; and so leave the state as false, and retain their baptism received there as a true ordinance of God. And for a more orderly proceeding in this discourse, I shall first set down my dissent and the causes of it; and then examine those grounds that are brought for the proving of the contrary.

And first for that ordinance of baptism, which as aforesaid hath been administred, and received in a false Antichristian estate, and retaind as the true ordinance of God; and such so baptized by the power of the man of sin, to be admitted into the Church of Christ with the same baptism as the Lords ordinance; This I cannot assent to, because I see no such thing in the word of God, by which I must be guided here, and judged hereafter. So that I dissent from that baptism administred by the power of Antichrist, and cannot own the same for Gods ordinance appointed by him, and instituted by Christ in the New Testament, and that for these and the like reasons.

7.

Reasons of dissent from Antichrists baptism.

First, because in so doing, I shall approve of Antichrists matter and form, and so of the state it self. As an infant for his matter, and the words with water applyed, his form. I have already proved that an infant is not the subject of baptism appointed by God,

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though it be the child of a believer; but how much leſſe ſuch who are the carnal ſeed of the wicked? The covenant of grace and the parents faith is alleged to inright the former unto baptiſm; but what inrights theſe unto it, and how came they by it?

Secondly, the ordinance of baptiſm inſtituted by Chriſt is ſo eſſential to the conſtitution of the Church under the new Teſtament that none can be true in her conſtitution without it. Neither can that be a falſe Church where baptiſm is truly the Lords ordinance in the adminiſtration thereof, as 1 *Cor.* 12. 13. with *Gal.* 3. 27. So that to approve of Antichriſts baptiſm to be Gods ordinance, is to approve of his Church to be alſo the Church of God. For as the eaters of the ſacrifice were of old partakers of the Altar, 1 *Cor.* 10. 17, 18. and to receive him that is ſent is a receiving alſo of him that ſent him, *Mat.* 13. 40. ſo it is with this eſſential ordinance of baptiſm in the Church of Antichriſt, that whoſoever approves of the one, by the ſame he approves of the other alſo. For the ground and pillar that bears up the truth, and that truth ſo born up, ſtands and falls together, as 1 *Tim.* 3. 15. So that where there is not a true conſtituted Church, there is no true conſtituted Church-ordinance; and where there is a true Church ordinance in its conſtitution, there is at leaſt preſuppoſed a true Church alſo. And therefore to condemn a Church to be falſe, and altogether Antichriſtian, and yet baptiſm there, and by the ſame adminiſtred, to be the ordinance of God; this I can ſee no rule for in the Scripture; and therefore I diſſent.

Thirdly, Chriſt hath diſclaimed and denyeth all communion with the man of ſin, both in reſpect of himſelf and his ſubjects; and hath alſo proclaimed open war againſt him in all his dominions: and therefore he calls home his ſubjects, as *Jer.* 51. 6. 45. *Revel.* 18. 4. Chriſt refuſeth to be laid as a chief corner ſtone under Antichriſts building, as he muſt be if he in his holy ordinance of baptiſm be granted to ly in his foundation; For baptiſm is no otherwiſe Chriſts ordinance but as it depends upon him the ordainer. But Chriſt denies Antichriſt any ſuch privilege, and alſo forbids his people from taking a ſtone from *Babylon* to lay in the foundation of the Lords building, as *Jer.* 51. 26. But if Antichriſts church be of himſelf, and ſo falſe, then all the parts thereof muſt be of his own deviſing and falſe alſo. For if in oppoſition to a true Church of Chriſt, there is a falſe church of Antichriſts: which thing cannot be, if there be [illegible] ordinances of the one, falſe ordinances of the other,

that, that are essential to the same, as the ordinance of baptism is. And so the like ministery proportionable to the same; as 1 Cor. no. 21. 2 Cor. 11. 13, 14, 15. Rev. 2. 2. according to Mat. 24. 24. with 2 Thes. 2. 9, 10.

Fourthly, I cannot approve of that baptism in the church of Antichrist to be Gods ordinance, because in so doing I shall advance humane testimony above the Word of God. For I have no way to satisfie my conscience whether I have that ordinance or no, but only Antichrists Church-book, or my Godfathers, or Godmothers: which if the one be dead, and the other lost, then am I to seek my baptism. But at the best, if any should demand of me whether I were baptized or not: all that I can say is, that men tell me so; in all which Christ must have no voice, and the word of God put to silence, as knowing no such thing: and Antichrists Church-book come in the place, as a ground of my faith in a truth so essentiall. Which thing I dare not approve of.

Fifthly, to justifie baptism in the Church of Antichrist to be Gods ordinance, is to force men to sin against conscience; for if any man comes unto such fellowship in the truth, he must either justify the baptism he received of the man of sin, as Gods ordinance, or else continue in that sinful way in which he is, and desires to leave; I speak now in their sense whose practise it is, which I cannot at all assent unto for a truth.

Sixthly, I cannot justify Antichrists baptism for Gods ordinance, because it makes against Christs baptism in these two respects. First, for the power by which the same was constituted, and so authorized in the hand of the Minister, being the power of the man of sin, rejected of God as an enemy to the Crown and Dignity of Christ the King of Saints. Secondly, in respect of that body into which the party was baptized, and so by the same made a visible member, and that was in the body of Antichrist. In both which respects the baptism administred in the false Antichristian state, in my judgement cannot be the ordinance of God.

And lastly, I dare not go from that rule and order which Christ left in his last Testament, for the constituting of his Church, and taking of members into the same, which is by faith and baptism. All which grounds being well considered, I cannot see by any rule of truth to approve of the baptism administred in a false Antichristian church to be Gods ordinance, instituted by Christ in his New Testament. Thus being there administred under a false power, by a false

Ministry, upon a wrong subject, in a false body, and yet the same Gods ordinance, this is more than I can find by the word of God, from which rule I dare not go.

Thus having shewed my judgement, and some reasons why I so judge that the baptism administred in a false Antichristian estate, cannot be the ordinance of God, instituted by Christ in the Gospel; And now I come to give answer to some of the chief grounds brought for the proving of the foresaid baptism in the hand of Antichrist to be the ordinance of God.

Obj. *And first it is said, That as Circumcision administred in Israels great Apostacie remained still the ordinance of God, so that when any of them did repent and turned unto the Lord, they were received without being circumcised again: and the like is now to be considered of baptism in the Apostacy of Antichrist.*

Ans. The answer is, First, it is like to be a bad cause that must be maintained from the corruptions of other persons or states. Is the order and government of Christs new state and kingdome under the New Testament more weak and imperfect than that under the Old, as we must go still unto Circumcision for a rule to make out our baptisme? Is the light of the Moon become now more brighter than the light of the Sun; and the heart veiled to see clearer than the face open, and the Servant to teach the Son? Again, it is worth our consideration, from what Church Antichrist did Apostatate, and go away from, as the ten Tribes did under *Jeroboam*, 1 *King.* 12. But I passe this.

Secondly, I answer, that Circumcision was not confined in the hand of the Priesthood then under the old Testament, as the administration of baptism is to the Ministery of Christ now under the new Testament.

Thirdly, Circumcision was then by them administred according as God had commanded the same to be, both in respect of the matter, and manner. 1. The same order. 2. A right subject. 3. The due time. 4. The true place. And lastly, a lawfull Minister. But now the baptism administred by Antichrist is contrary in all the foresaid respects, which is by a false power, upon a wrong subject, by a false Minister, in a false body. The like cannot be shewed in circumcision, nor yet in baptism, and God approving of the same to be his ordinance.

And now to oppose this, *Zipporah* the wife of *Moses* is brought for an Example, to prove that the baptism administred by a false Minister

nister may be true baptism, as circumcision was being administred by a woman, *Exod.* 4. 25.

The answer is, first, that *Moses* wife was in that action the hand of her husband for the preserving of his life: for had not *Zipporah* circumcised her son, it seems that God had slain her husband, as *v.* 24, 25, 26. compared together.

Secondly, herein God sets forth his wisdome and justice in the subjecting of his Creature, to bring her so far to submit unto his will in that ordinance, as for to do the thing her self, for whose sake it is like the same was so long neglected, because there was nothing so contrary and opposite unto her as Circumcision.

Thirdly, I see not but that in a case of necessity a woman might lawfully circumcise, she being no where prohibited.

And lastly, what of all this? say she did it unlawfully, and in so doing she was a false Minister, all which is more than God saith, yet his was not done in a false Church, upon a wrong subject, authorized by a false power, as baptism administred by Antichrist is, and therefore at the worst it makes nothing at all for that which it is pretended, namely to prove baptism administred by Antichrist the ordinance of God, though the same be also administred by a false Minister.

Obj. *Again it is said, That the Scriptures are the ordinance of God, which he hath ever preserved, and still owns for his ordinance in the hand of Antichrist: and so doth God of baptism there also.*

Ans. To which I answer and say, that God indeed doth preserve the Scriptures, wherein is contained all Gods holy ordinances, as they are therein comprehended, and laid forth in their instituted rules, and that in the hands of wicked men, and so in the hands of Antichrist himself. But never in their constituted order and forms out of the hand of Christ his Church & Ministry. And though that in many things Antichrist hath corrupted the Scriptures, yet they remain still in themselves the ordinance of God. But for the false expositions, glosses, and doctrines they gather from the Scriptures, with the Church Ministery, worship and government they build upon the Scriptures; and so their ordinances which they seem to constitute by them: now these I cannot see to be the ordinances of God any more the one than the other. So that if baptism with Antichrist, as they say, be Gods ordinance, then why not upon the same ground the Supper, Church and Ministery, be Gods ordinances also, seeing they have the Scriptures

as well for the one as for the other? And for baptism, as it is an institution of Christ, and contained in the Scriptures, as a rule for the Lords people to walk by in their obedience to him, onely so considered it is an ordinance of God, in whose hands soever the Scriptures are.

But now for a false Antichristian Church, to constitute and administer the like out of or a part from the Scriptures, now so considered, it is not the Ordinance of God, but mens invention, composed from the Scriptures, as a patern drawn forth in the likenesse or resemblance of Gods Ordinance, but not the same. For God hath communion with none in his word, but by his Spirit and faith; neither of which hath Antichrist: and therefore though he hath the written letter of the Scriptures, yet no communion with *God* in the same, so as to receive his Ordinance of him: neither can any man constitute, and so administer an ordinance of *God* without authority from Christ the Lord and King of his Church; which authority Antichrist hath not, and therefore Gods ordinance of Baptism cannot be administred by Antichrist in his false Antichristian Church and state, as some do affirm.

Obj. But it is said, that there is but only one Baptism, *and having once received that, though it be by Antichrist, we need not to receive it any more; for we can have but the same again, and that which we have is the same for substance with Christ's institution, which for the matter, there is water, and for the form, there is the same words used as Christ instituted the same ordinance of Baptism in.*

An. The answer is, first, that there is but one true Baptism, that is a truth, and a man being once baptized by the same, he needs not to be baptized again, this is also true: for I do not approve of rebaptizing. But now to conclude from hence, that there cannot be a resemblance of that one true Baptism, and yet not the same, this will not follow: there is but one true Church and Ministery of Christ as the word of *God* reveals; but it will not follow therefore, that Antichrist cannot resemble the same, and set up one of his own like unto that, or if that he do, the same must be a true Church and Ministery; because *God* approves but of one.

But if Antichrist (as you affirm) may resemble the truth, and set up a false Church and Ministery, which is the greater, upon the same ground do I affirm that he may, nay, that he must also resemble the true Ordinances, by setting up false Ordinances, which are the

the lesser, like unto the true; otherwise he could not put off his ware, for none would trade with him in his merchandise.

Secondly, Antichrist hath not the substance of *Gods* holy Ordinance in his Baptism, though he use, or rather abuse the words of Christs Institution in his administration, for then he should also have the substance of all other Ordinances of *God*, because he useth the words of the Scripture, wherein they are instituted and contained. It is not the bare letter of Scripture only, but the true mind of Christ there set down, that bears an Ordinance, which none can know, but onely he who hath the Spirit of Christ, as *Rom.* 8. 1 *Cor.* 2. and this hath not Antichrist.

Thirdly, I deny the water to be the matter, but only the instrument in baptism; for as fire is the instrument of burning, even so is water of washing; and as the matter of burning is the fewel that is burnt, so the matter of washing is the party washed; for as the matter of the Church is the Saints, and the matter of the Ministery, the Prophets, so the matter of baptism, are the persons upon whom the same is conferred.

Fourthly, I deny the form of words, with the use of water, in a false Antichristian Church, to be the form of the Lords baptism, instituted by Christ in the New Testament; for then every fooliſh using of them words with water, must be the true ordinance of God, as many ignorantly do affirm. But for the form of Baptism, that is, authorized person, baptizing the true matter into the true and orderly profession of Jesus Christ, as *Mat.* 28. 19. 1 *Cor.* 12. 13. *Gal.* 3. 27. This being thus done by a true power and authority from Christ, is the form of baptism in the administration thereof; but this doth not Antichrist, and therefore his baptism is not Gods Ordinance.

Obj. The next ground alleged to prove baptism administred in a false Antichristian Church, to be the true ordinance of God, and so to be retained, is the vessells of Gods house in Babylon, that as those vessels remained still the Lords ordinance being in the hands of Gods enemies; and so may baptism as a vessel of Gods house, bring in the hand of Antichrist, which is spiritual Babylon, *though the Mother of Harlots.*

Ans. I shall answer to this in brief: First, for the vessels of the Lords house, they were Gods ordinance, and that whiles they were in *Babylon*, but not so as they only consisted in their instituted forms, and not in respect of their constituted uses, that is, as *Belshazzar*

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the King and his Princes made them their drinking cups, *Dan.* 5. 2, 3. Thus considered with respect to this use and service that the *Babylonians* applyed them unto, they were not the ordinance of God, for God never ordained them for such a use, Though in themselves simply considered they were Gods ordinance, ordained by him to holy use. In which consideration Baptism may be said to be Gods ordinance in the Church of Antichrist, or wherever the holy Scriptures of God are, onely as an instituted Rule in the word of God, for his own people to observe, and obey him, by using it in that way, and to the same end, as *God* ordained and appointed the same ordinance unto.

But now for Antichrist to take the Scriptures, and according to his right of authority and spirit, from the same to compose a form of worship, with ordinances suitable thereunto, among which baptism must be one, without which all the rest are nothing worth. Now though that baptism as a holy institution of Christ, contained in the Scriptures, be the ordinance of God, yet considered in Antichrists constitution, and false administration, it is not the ordinance of God, no more than the Princes of *Babylons* drinking in the vessels of the Lords house was his ordinance.

Again, Secondly, God is said in the Scriptures to give or to send the vessels of his house to *Babylon*, as 2 *Chron.* 36. 17, 18, 21. *Jer.* 27. 21, 22. *Dan.* 1. 2. Now let the like be shewed, wherever God is said to give or to send his ordinance of baptism unto Antichrist, unto whom the vessels of Gods house remaining his ordinance in *Babylon*, shall make nothing for them to prove Antichrists sprinkling of water on the face of an infant, to be Gods ordinance of Baptism, and for her being the Mother of Harlots its true, *Rev.* 17. 5. who hath all for her Daughters that derive her baptism from her, as all do that uphold her doctrine of infant-baptism.

Obj. *But here it is said by some, That Antichrist as a thief hath stoln away Gods ordinance of Baptism out of his Church, for which he is said not to have repented of his theft*; as *Rev.* 9. 21.

Ans. If this should be true, herein they condemn themselves, for whosoever communicates with the thief in the thing stoln, he is as deep in the thing as the thief himself.

Obj. *But it will be said, That they having repented of their evil, God hath accepted of that, though they retain his baptism, and his ordinance.*

Answ. How can this be? which way doth their repentance appear?

peat? so long as they retain the thing that is stoln; for nature teaches thus much, that so long as any man keeps in possession that which he knows was stoln, he is guilty of the theft.

Secondly, how do such know that God hath accepted of their repentance, while they still retain the thing stollen, and justifie the same; and how can they make it appear by the word of God, that he approves of that baptism for his ordinance, which they have received at the hand of Antichrist that had stollen it? All which is worth the consideration how these things can be made to appear, that are so commonly taken for granted truths.

Again, Thirdly, Though Antichrist should steal away the Lords baptism out of his Church, yet he could not steal away the power and authority of Christ, for to administer the same upon any other; for though he should bring away Christs baptism, yet it was but only in his own person; which thing he could not pass from himself upon any other, as an ordinance of God, without the power and authority of Christ.

And lastly let us consider a little what may be here meant by theft, together with the help of other Scriptures, and that is, mens bringing in their own inventions, and humane traditions, and pressing the same for truth upon the consciences of men, by which means the truth of God is displanted, and the way of the Lord obscured, and so comes to lose its esteem and authority in the heart of man, as *Gal.* 1.6,7 & 4.17. In which sense the false Prophets are said to steal the word of God every one from his neighbour, as *Jer.* 23 30. that was by setting up their own traditions, and pressing the same for truth upon the people; by which means the commandements of God were made of no effect; as *Mat.* 7.13. Of which the Lord complains that the fear by which the people feared him, was taught by the precepts of men; as *Isa.* 29.13. This way Satan in his instruments lies at all advantage, to disable and prevent the word for taking effect upon the hearts of men; as *Mat.* 13.19. And this is the theft, that the aforesaid thetves and robbers had not repented of, and not Antichrists stealing of the Lords baptism out of his Church.

Obj. *But it is thought by some, that the gold and rich attire, by which Antichrist is painted, and the golden cup in the Gentlewomans hand, are the ordinances of God,* as Rev. 17. 4.

Ans. As there is little matter in this to any purpose, I shall answer in brief to the same. And first, that this is a comparative speech, with reference to that outward pomp and glorious state, wherin she sits triumphing as a Queen, *Rev.* 18.7. And withall, the same wisely and cunningly composed by humane policy, under a general

form of an outward profession of Religion, yet opposing the truth and power thereof, *Cant.* 5.7. under a shew of humility and pretence of zeal, by her forwardnesse in the executing of her power against all such as refuse subjection to her holy orders, and to worship God according to that image and form which she hath set up, *Col.* 2.8,18,20,21,22,23. *Rev.* 13. 15, 16. And therefore such are best excepted of her, that are the strongest for reason, and the most skillful artificers to paint and to trim her up, and to set her forth in her glory and beauty to the eyes of men. And by this means she as a harlot deceives the simple, and bewitches the nations, as *Pro.* 7.16,17. *Nahum* 3.4. *Gal.* 3.1. *Rev.* 18.

All which is to be understood in a spirituall sense, and in matters of Religion, and then her golden cup, and all her rich attire will appear to be only of the Gentlewomans own devised painting, and not any of the Lords ordinances, as *Jer.* 51.7. *&* *Jer.* 2. 33. with *Jer.* 4.30. *&* *Rev.* 18.12,13,16. So that here the holy Ghost sets forth her state to be *Babylon* spiritually considered, as *Rev.* 11. 8. and her Ministers are set forth under the name of Merchants, because they buy and sell and trade for her in all the Merchandize of her Religion, wherein all things are set at sale, as much as the souls and bodies of men, *Rev.* 18.13. that is, the penall lawes imposed to the forcing of their consciences, and the Merchants are stiled or called *The great men of the earth, vers.* 23. that is, great for humane learning, arts, and policy, to keep up her state and trade, and make out the same against all gain-sayers, and what they want in skill, they have it in power of the sword, and so able to bear down all before them, for they are the great men of the earth, and who is able to make warre with the beast? The things they merchandize withall, are all manner of precious stones, and the like, which holds forth the curious art of nature, for the ordering and composing of all those things concurring for the making up of that state and form, in so neat a resemblance to truth. All which is without substance, for at length no man will buy their ware, which causeth great lamentation among the Merchants, *Rev.* 18. 11. And so I shall now leave this subject to the wise and godly Readers consideration, to mind well the truth of such a practise, that leave a Church so false and Antichristian, and yet approve of that baptisme there administred by a false and an Antichristian power, to be the true ordinance of God.

I must here conclude and say, *That either such must go forward to baptisme, or else turn back again from whence they came*, for there is no middle way, nor the least light in the word of God to bear

You shall not do whatsoever is right in your own eyes, for you are not as yet come to your rest, and to the inheritance which the Lord your God giveth you, Deut. 12. 8,9. *Arise and depart, for this is not your rest, because it is polluted*, Micah 2. 10. *I am come a light into the world, that whosoever believeth on me, should not abide in darkenesse*, Joh. 12. 46. *And now why tarry ye, arise and be baptized, and wash away your* (Antichristian) *sins, calling on the name of the Lord*, Act. 22. 16. *They resisted the counsell of God against themselves, being not baptized of him*, Luke 7. 30. Arise therefore and obey the Lord, and think not within your selves, we are baptized already, and that by Antichrist, for I tell you, that you are never able to prove your selves to be under the Lords holy ordinance of baptism, by all the light in Scripture, and art in nature, in that way you go, namely to deny the state as false and Antichristian, and yet retain your baptism there administred by the same power as the Lords ordinance, and assume a Church to your selves upon the same baptism. I speak in subjection, I think the last Church or Churches, that is, all the reformed Churches, still retaining infants baptism, are as much against the rules of the New Testament as the former: For certainly, where there is a false state, constituted by a false power, all that stative ordinances essentiall to the same, and constituted by the same power, must be also of the same nature together with the rest, which is all alike false; therefore if you take hence a corner stone to lay in your foundation, and build you a resting place upon the same, know this, that it will not ly firm, but ever be rouling under you, that you shall not rest upon it, therfore arise and depart, for this is not your rest, because it is polluted, it will destroy you, even with a sore destruction, look betimes, the higher you build, the greater the fall will be, if it be not right upon the true foundation. I do believe that God will cause his truth to shine forth with power, both to clear the dark clouds of ignorance off the hearts of his people, and beat down that which stands in opposition to the same; and if such have been so hard put to it, in the dark as it were, that they are forced to leave the holy and blessed word of God, and betake themselves to Antichrists power and testimony, to prove them under Gods holy ordinance of baptism, though the whole body of the Scripture lies against them, what will such do when more light comes? they will then yield, or else appear to be willfull oppoſers of the Truth. The Lord give them hearts to consider, and to put their cause to the tryall of the holy and pure Word of God, and to bring all his peo-

ple into one unity of faith, and uniform order of truth, that God may have glory, the Gospel honour, the Saints comfort; and so to roul away the reproach of Antichrist, by giving of all his people hearts to submit unto his ordinance of baptism, as *John* 5. 9.

The subject of the former discourse hath been about the right subject of Baptism, and that the word of God hath discovered to be a believer, only in the proving of which truth, there is also disproved two sorts of persons, and they are either believers infants, or such that received their baptism of Antichrist, and yet all in their infancy: both which are by the Scriptures disapproved, the one being uncapable, and so without any Rule from God for the same; and the other also unlawful, and so directly against the word of God, which disclaimes all communion with the man of sin, in any of his divine ordinances, who receives nothing of the Lord, and therefore all that he can administer unto any, is both of himself, from himself, and for himself, and so not to be justifyed, nor retained as the Lords ordinance. And this falling out so, it followes that we are now to seek for the Lords true baptism, and for a case so difficult, as some would make it, two things in special are to be inquired into; First, how, or where to find it; Secondly how it may be obtained, being found; For the first, if any ordinance of God should be so deceased in its constitution, as that we do not know where it is afoot in Gods way in the world, so as to come by it with a good conscience; A people in such a case, being convicted of the truth, and the necessity of their obedience to God in the same, and yet know not the way, or manner how to accomplish their holy desires, in the finding and obtaining the same, They are to go, as of old, to Christ and his Apostles, as the godly then did; that is, to the holy Scriptures, which are the lively Oracles of God; the spirit speaking in them unto a believing heart; so they stand in the place of Christ and his Apostles, with the same ability and authority, to furnish a man with all truth; as these Scriptures compared together sufficiently prove, 2 *Tim.* 3. 15, 16, 17 2 *Pet.* 1. 19, 20. *Rom.* 16. 25, 26. *Joh.* 5: 39. *Mat.* 22. 29. *Luk.* 24. 25, 27, 44, 45, 46. 1 *Cor.* 15. 3, 4.

By all which we see, that all things contained in the Scriptures, unto which the holy Ghosts leads men to prove and find all things concerning faith and obedience to God and man, which are the prophetical mouth of Christ, that all must have recourse unto, that will have any thing to do with him, *Act.* 3. 22, 23. And the rule by which all must be tryed, though an Angell from heaven, and the

Apoſtles themſelves, as *Gal.*1.8,9. So that the holy Scripture is the onely place where any ordinance of God, in the caſe aforeſaid, is to be found, they being the fountain-head, containing all the inſtituted rules both of Church and ordinances, ſo that, when, or wheresoever any of theſe are wanting in their conſtitution, and cannot be found in their outward orderly form, we are to go directly unto its inſtitution, and recover the ſame again from thence, as *Cant.* 1. 7. *Iſa.* 8.19,20. *Rom.*10.6,7,8. And thus having found the place or ſubject, wherein baptiſm ever ſubſiſts, as an ordinance of God, we are in the next place to know, how ſuch as want it may come orderly by it; for though that God hath joined his word and ordinances together, yet he hath alſo ordained an orderly way for his people to come to enjoy them, which orderly way, as of old, even ſo now, if any be convinced of the truth, ſuch may receive baptiſm from the hands of thoſe whom God uſed as inſtruments to bring his truth and their hearts to be one, this being ever the way that perſons came under the adminiſtrations of Chriſts New Teſtament, as theſe Scriptures do witneſſe, *Mat.*3.5,6. *Act.*2.38,41. *Act.*8.12,35,38. *Act.*10. 46.47,48.

For where the bleſſing of God goes together with his word to call perſons to the knowledge of truth, there is alſo power to admit ſuch unto the obedience of the ſame, as *Joh.*1.22. *Mat.*28.18, 19, 20 *Act.* 8.36,37,38. & 10. 34,35, 47. 1 *Cor.*3.5,7.

Ob. *If any object, How can ſuch receive others into the Goſpel order, that never were in it themſelves?*

Anſ. The anſwer is, where there is a beginning, ſome muſt be firſt, and our obedience to God depends only upon his word, that gives being to all order of worſhip, and the Goſpel order once inſtituted ſtands firm for ever unalterable, for all that believe to obey and ſubmit themſelves thereunto, by a practicall profeſſion of the ſame, 2 *Tim.*3.15,16,17. *Rev.*22.18,19. *Mat.*28.19 20. *Act.* 2.

And ſo to enter upon it, as living matter upon the foundation, which is Jeſus Chriſt, who calls all that have faith in him, as living ſtones to come unto him, and be built upon him, a ſpiritual houſe, and an holy prieſthood to offer up ſpiritual ſacrifices acceptable to God by him, who hath by his own blood made a free and open way for all that believe to come with boldneſſe unto the moſt holy place, and if ſo, then much more to enjoy all thoſe privileges of grace inferiour to the ſame, and when any lie ſhort of their obedience to the holy rules of the Goſpel, it is onely the ſpirit of truth, that *Heb.* 10.

brings

brings up any man to the obedience of truth, by what instrument, or meanes he pleaseth, and such as God so works in by his spirit, as to inlighten the understanding in the truth, the conscience convicted by it having faith in it, as a duty to obey it, with the way open to it, such by their mutual Agreement with truth, are by faith one together in the truth, which gives being to the practise of it, for the which Christ prayed, *Joh.* 17. 20, 21. God approves, *Mat.* 18. 19, 20. the spirit guides, *John* 16. 13. the Lord commands, *Mat.* 28. 19, 20. and believing hearts obey, *Act.* 8. 12. to such Christ freely opens, *John* 10. 3. 9. and receiveth them into the fellowship of his own body, 1 *Cor.* 1. 9. *Col.* 3. 15. 1 *Cor.* 12. 12, 13, 27.

And thus by the power of truth, persons through faith, come to be one in Christ with the God of truth, and so it is the Lord that receives any into fellowship with himself, and so consequently, each with other, by what instruments he pleaseth, who hath tied himself to none, *Mat.* 15. 13. *John* 4. 23. 1 *Cor.* 12. 18. 24. 1 *Joh.* 1. 3. 6. 7. 1 *Cor.* 3. 6, 7.

So that such as were never in it, may and ought in communion with others, enter into it, the gate or dore being opened unto them, and they by Christ invited in, seeing our obedience to God lies upon no other conditions but to believe and obey the Gospel.

I shall yet further clear up this truth, by shewing the manner of the foresaid constitution in the causes of it.

Obj. *But before I can do this, I must give answer to two sorts of persons that oppose the aforesaid truth; first such as stand for a personall succession; secondly, such as will make baptism the form of the Church.*

Ans. As for the first, that hold baptism by personall succession, they have received a sufficient answer, in proving of that baptism administred by Antichrist to be none of Gods ordinance; onely a word or two to such as hold a succession in the defection of Antichrist, as they call it, If they mean by defection, the outward form of worship and Government Ecclesiasticall, as I think they do, then all the power and authority that ever hath carried out any administration, or constituted ordinance, hath taken its being thence, and depends upon the same; and if so, then the power and ordainer, and the ordinance so ordained, must be both of one and the same stamp, as I have already proved; if the one be Antichrists, the other must be also Antichristian; and to dream of any approved Church by the word

of

of God, in or under this defection, and yet a part of the same, is to look for a man in the Moon, and to suppose a Church to consist in such matter that is destructive to the form, and therein to hold a succession of truth, is against the very light of nature, and to keep the Pope upon the throne of Christ, whether he will or no; but to lay the chain of succession of truth this way, namely, through the Popedome of *Rome*, as all such must do that hold a personall succession, or a Church, and ordinances to consist in the same, from the Apostles time until now, what will such do, and where will the succession of truth ly, when the same comes to the woman Pope, of whom the Papists themselves are ashamed? for when we speak of personall succession of truth, as in reference to Church, and Church ordinances, I look upon this in the power and authority that bears the same: and to hold a Church to be true, and the ordinances there administred the true ordinances of God, and to leave this, and set up a way of worship apart from it in opposition, and deny communion with it, is in my dark understanding, a meer schism, and the overthrow of all order in Religion, so far as I have learned Christ, men are to stand in their place, and use all means to reform and reclaim or disclaim by the word of truth; and all being done, and of necessity I must by the word of God, leave off communion with them, I think by the same rule, I must disclaim them, and so separate away from them, if they do not repent, and not to leave a true Church, and true ordinances, and go apart and erect another Church, ordinances and worship of our selves apart from it, in opposition to it, this in my judgement is as far from any Rule in the Gospel of Christ, as for a man to baptize himself, neither of which do I approve of. Yet a word by the way, because of such an error that some make, and how far off from any rule or example, for a man to baptize others, and himself unbaptized, and so thinking hereby to shut up the ordinance of God in such a strait, that none can come by it, but through the authority of the Popedome of *Rome*. But for the opening of this cloud that seems so to darken the sky; let the Reader consider who baptized *Iohn the Baptist*, before he baptized others, and if no man did, then whether he did not baptize others, he himself being unbaptized, and if he was baptized, whether it were not by an unbaptized person; and all Scriptures being written for our learning, and this being one, we are taught by this what to do upon the like occasion. And for the continuation of the Church from Christs words, *The gates of hell shall not prevail against it, &c.* I confesse the same

with

this distinction; which Church is to be considered either with respect to her instituted state, as it lies in the Scripture, in the rules of the foundation, or in her constitution, or constituted form in her visible order. Against the first hell gates shall never prevail, the foundation stands sure, but against the last it hath often prevailed, for the Church in her outward visible order, hath been often scattered through persecution, and the like, in which sense she is said to be prevailed against, as *Dan.* 7. *Rev.* 12. *Act.* 8.1. Otherwise, where was their Church, before it came from under the defection.

Again, That which once was in such a way of being, and ceaseth for a time, and then comes to the same estate again, is, and may truely be said, to have ever a continuance, as *Mat.* 22.31,32. with *Luke* 20.38. In which sense the Church may truly be said ever to continue, for though she be cast down at one time, yet *God* will raise her up at another, so that she shall never be so prevailed against, as to be utterly destroyed. And this way, I suppose, Christ may have and enjoy ever as good a wife as any can be preserved for him under the defection of Antichrist. Though some have so wide mouths open against such as ever wished them well, but I leave them to *God*, to whom they shall give account of all their hard words against the Lord, and those that fear his name, and out of conscience obey him in that way, as some please to call errour, in a reproachful manner. But men do in these daies somewhat like to the Tyrants in the ten persecutions, whose cruelty was such, that they exposed the Christians to be devoured of wild beasts, and *God* so overpowred the creatures cruelty, that at length they ceased to hurt them: and when those bloody Tyrants saw that, they put Bears skins upon them, thereby to incense and to stir up the nature of those beasts to fall upon them: thus I have heard reported. But whether this be true or not, sure I am that such men can be little better minded that labour so to cover the godly with such filth, as they vomit out of their own-self-sick-stomacks; but I desire the Lord to passe by all, and to give men more love and patience to bear one with another.

And to conclude, I fear men put more in baptism than is of right due unto it, that so prefer it above the Church, and all other ordinances besides, for they can assume and erect a Church, take in and cast out members, elect and ordain officers, and administer the Supper, and all anew, without any looking after succession, any further than the Scriptures; but as for baptism, they must have that successively

ceſſively from the Apoſtles, though it come through the hands of *Pope Ioan.* What is the cauſe of this, that men can do all from the Word, but onely Baptiſm? and that muſt come by man, yea, and that by the man of ſinne. But we are to know this, that truth depends not upon Churches, nor any mortal creature, but onely upon the immortal *God*, who by his Word and Spirit reveals the ſame, when and to whom he pleaſes. And for ſucceſſion of truth, it comes now by the promiſe of *God*, and faith of his people, whom he as aforeſaid, hath taken out of the world unto himſelf, in the fellowſhip of the *Goſpel*: to whom the ordinances of *Chriſt* ſtand only by ſucceſſion of faith, and not of perſons; for the ſame power and authority the Apoſtles had in their time for direction in godlineſſe, the Scriptures have now in the hand of *Chriſt*, as the head of his *Church*, which make up but one body. 1 *Cor.* 12. 12, 27. *Epheſ.* 1. 22, 23. *Epheſ.* 4. 15, 16. So that what the *Church* and the Apoſtles together might do then, the ſame may the head and body, together with the Scriptures do now, the Scriptures having the ſame authority in the *Church* now as the Apoſtles had then, the ſame Spirit being preſent now to reveal them, as then to write them, 1 *Cor.* 5. 4, 5. 2 *Tim.* 3. 15, 16.

The Scriptures remaining in the place of the Apoſtles for us to have recourſe unto, and ſerve as the mouth of *Chriſt* to all believers, as the Apoſtles did before they were written, *Mat.* 28. 20. 2 *Pet.* 1. 19, 20, 21. *Rom.* 10. 6, 7, 8. And as the people of old conferred with the Prophets and Apoſtles about their great affairs, ſo have the Lords people now *Moſes* and the Prophets, Chriſt and his Apoſtles in their writings, as *Luk.* 16. 29, 30, 31. Which are to us with the ſpirit of life in them as effectual, as their perſonal preſence, if not more, as *Joh.* 6. 62, 63. 2 *Pet.* 1. 18, 19. *Rev.* 11. 3. 5. 11. And thus all ſucceſſion from the beginning came to Chriſt, and from Chriſt to the Apoſtles, and from them to the Scriptures, which are the head-ſpring of all to us; ſo that, all ſucceſſion now is onely ſpiritual, according to faith, and follows not the perſonal ſucceſſion of any, but onely the word, that gives being to all order and ordinances that are of *God*.

Obj. *And ſo I come to ſuch as will make baptiſm the form of the Church. I ſhall be brief in this, becauſe the truth of this will appear in the cauſes conſtituting the Church.*

Anſ. This I think we all agree in, that matter and form conſtitutes a Church, the matter is a company of Saints, or perſons profeſſing

feſſing faith in the righteouſneſſe of Jeſus Chriſt, and living accordingly, that is, in holineſſe of life. The form is that by which theſe are united and knit up together in one fellowſhip, and orderly body, and that is the covenant of grace that lies between God and his people; by which *God* viſibly becomes the *God* of ſuch perſons, and they his people above all other. That this is the form of a Church, and not baptiſm, I prove thus; That by which *God* and a people become each others apart from all other people, that is the form of them: But the Covenant is that by which *God* owns a people for his, and they him for their *God*; Therefore the covenant is the form, *Ier.* 31. 33. *Heb.* 8. 10. *Act.* 2. 41. *Gen.* 17. 11. *Luke* 1. 72. *Act.* 3. 25.

2. That which makes a member to be a member or no member of a *Church*, that makes a *Church* to be a *Church* or no *Church*, and ſo that is the form of it, for there is the ſame reaſon for the whole, that is for every part; But the covenant is that which makes a member, and ſo the reſt, as *Eſay* 56. 4,6. Therefore the covenant is the form.

3. That which perſons may have, and yet be no *Church*, that cannot be the form of a *Church*; But perſons may have baptiſm, and yet no *Church*; Therefore not the form. The *Church* being the greateſt ordinance of *God*, and the very center of all ordinances, as *Pſa.* 87. 7. with 1 *Tim.* 3. 15. cannot be formed by any particular ordinance, no nor by any leſſe than that which comprehends all the eſſential parts and properties of a Church, which is *Gods* gracious covenant, that gives being to all true *Churches* both firſt and laſt.

Ob. *But ſome will ſay, that the word ſpeaks of no Church before Baptiſm.*

Anſ. For anſwer to this I muſt diſtinguiſh in baptiſm between the truth in the doctrine of Baptiſm, and the outward adminiſtration of the ſame; In the firſt ſenſe baptiſm is one branch of the *Covenant*, as a truth to be revealed, and by faith to be received, as an eſſential truth, together with other truths, for the conſtituting of the *Church*, and no *Church* according to the order of Chriſts new Teſtament, either without it, or before it.

But for the laſt, namely, the outward adminiſtration of baptiſm, that ever follows the Saints mutual faith and agreement in the doctrine, wherein conſiſts the covenant, which ever goes before the adminiſtration of baptiſm. So that in the firſt ſenſe, the Church is not before Baptiſm; but in the laſt ſenſe, the Church is before baptiſm, though

though not in her visible order. Again, a Church is only so a Church before baptism, as that the end of her union is for communion, and so an immediate proceeding to the practise of the same truth she agreed upon by a free and mutual consent in her conjunction, whereof baptism is one, for a people must first agree upon truth in judgement, before they practise the same.

Some say from Act. 2. 41. *They were added to the Church after they were baptized.*

To which I answer and say, If it should be so, that they were after baptism added to the Church, then they should neither put on Christ by baptism, nor yet be baptized into one body, nor to the true profession of the Father, Son, and holy Ghost, &c. directly against these Scriptures, *Gal.* 3. 27. 1 *Cor.* 12. 13. *Mat.* 28. 19, 20. And for *Act.* 2. 41. the words are these; *Then they that gladly received his Word were baptized, and the same day there were added unto them about three thousand souls*; which is nothing else but to shew how many they were that received the truth, and so by the same were added to them, holding forth the power and goodness of God, in making his word so fruitful, in bringing in so many by one Sermon to the truth, as *Act.* 2. 47. which is onely a repeating over the number of Persons God at that time added to the rest. Again, adding to Churches after baptism is in respect of particular Churches, unto which persons may be recommended, but not of the Universal Church and body of Christ, into which they are baptized, 1 *Cor.* 12. 12, 13. *Rom.* 6. 3, 42. Now that into which any are baptized, must be before baptism: But persons are baptized into that one body the Church; Therefore the Church is before baptism.

Obj. *Again it may be said, That baptism signifies our regeneration, and new birth, so that a child must be first born, and brought forth in baptism, before it can be made a living Member in Christs body the Church.*

An. Baptism indeed is a sign of the new birth, and so holds forth the same as a thing done, and not as a thing to be done, and therefore baptism requires the appearance of the same, as faith and repentance, to go before the administration thereof, which cannot be unlesse a man be born from above, and such as are spiritually alive are the onely subjects of baptism. This will be further cleared in the constitution of the Church, which now follows, which constitution is the orderly collection or conjoining of persons into the New Cove-

nant, or visible union with Christ their head, as their mutual faith and agreement in the truth to the practise of it, and so consequently into an orderly body among themselves; wherein the Saints are the matter, and the covenant the form; from which two concurring, the Church ariseth, and is by them constituted, as *Ezek.* 16.8. *Jer.* 31.33. *Heb.*8.10. *Gal.*3. 18,29. *Heb.* 6. 17. *Zech.*1.3.9. with *Deut.*26.16.to 19. *Deut.*29.12,13. & *Rom.* 9.8. with *Gal.*4.28. By which it appears, that it is the promise, or the Covenant of grace, that produceth a Christian, and gives him a being in such an estate of grace, and so consequently the Church it self: for that which is true in a part, is the same in the whole.

Now for the constituting causes by which God ordinarily useth to effect this work; they are these:

1. The word of God, which is to fit and prepare the matter for the form.

2. The confession of faith, which is to declare the fitness of the matter for the form.

3. The free and mutual consent and agreement of the particular persons, upon the practise of the same truth believed and confessed, as aforesaid.

And lastly, the Spirit of Christ, uniting and knitting up their hearts together, in and by the same truth; and of each of these a word.

First, of the word of God, fitting and preparing of the matter; and this appears in the Ministery of *John the Baptist*, who was to go before Christ in the spirit and power of *Elias*, for to turn the hearts of the fathers to the children, and the disobedient unto the wisdome of the just, and to make ready a people prepared for the Lord, as *Luke* 1. 17. compare with this *Luke* 3. 4,5,6. where he is said to prepare the way of the Lord, and to make his paths straight. And now the manner how this is to be done, is to fill up every valley, and to bring down every mountain and hill, and to make the crooked waies straight, and the rough waies smooth: And so vers. 6. the valleys are to be understood of such whose hearts were possessed with fear, either of Gods displeasure against them for sin; or fear of the dangers, straits, and difficulties, that attend the Gospel of Christ, in the true profession of the same. From both which the hearts of such are to be freed, that are fit to follow Christ, and prepared subjects for his Kingdome, *Luke* 14.26. In which sense the Gospel is a preparative means to fill up such valleys, by pouring in the great abundance of Gods rich grace, and free love in Christ towards all

such

such as believe, and his all-sufficiency to preserve such as suffer for his names sake. And for laying low the Mountains and hills, that is, to humble and bring down the proud heart of man, that exalts himself, and cannot submit unto the simplicity of the Gospel, and to that low and mean condition of Christ upon his crosse, as *Isa.* 2. 11,22. with 2 *Cor.* 10. 4,5,6. And for the crooked to be made strait, that is, the crooked and Serpent-like nature, and evil dispositions of men, these shall be changed, and made conformable to Christ. And so for the making of the rough smooth, that is, the hard and rough turbulent spirits of men, that will admit of no rule, order, or peaceable society at all, shall by the word of God be made soft, smooth, and of such a meek temper of spirit, as that all such shall live together in love, innocent and harmlesse, with unity, peace, and uniformity to Christ in all things, as *Isa.* 11.6,7,8,9. All which Christ himself often affirmed, that *except a man deny himself, he cannot be his disciple.* All which change thus upon the hearts of men, is by the power of the word of God, by which they as matter are fitted and prepared for the form, *Jam.* 1.18.

2. The second constituting cause, is the confession of faith, which declares the fitnesse of the matter for the form; which confession of faith is produced by the power of the Gospel, shining into the heart of man, and drawes away the same after that which is by the Gospel revealed. Which truth is of such a working nature, that it will not be kept in, but like unto leaven which so seasons and sweetens the whole man, that as fire at length it breaks forth and discovers it self, or rather such as have it, and not onely so, but it brings them together, by which they come now to confer about the same, so that at length they come to be of one and the same mind and judgement in it, and withall convicted of their obedience thereunto. And upon this, here followes a third constituting cause, which is their free and mutual consent and agreement upon the practise of that truth so by God revealed, and by faith received, as his will in their obedience thereunto: which agreement is between God and them in his truth, who by his power subjects them to himself by the same, and where this is in truth. Now comes the cause in the last place, which effects and concludes the whole work, and that is the Spirit of grace and power, going forth in their hearts by faith, uniting and knitting them up together in one, for the manifestation of their obedience to God, in their practical subjection to Christ in the said truth, by them received and agreed upon as aforesaid, and this is

3. Mat. 3. Mar. 1 6. Act 2 Act. 8. Act. 10.

4 Psalm. 110. 3. Ephes 2. Ephes 4. Col. 2.

the

the Covenant that forms the Church, which ever goes in order before the external administration of any other ordinance than the matters agreement together for orderly practise; for persons must be informed of the truth in judgement, and bound by the same in conscience, and agree upon the practise, before the same can orderly be put into execution; which union is the holy Ghosts conjoining and uniting the said persons together in one and the same truth by faith, and so consequently into an orderly body among themselves, immediately under Christ their head. Which conjunction is called in Scripture the unity of the spirit, *Ephes.* 4.3. and the gracious covenant, by which God becomes their God, and they his approved people in such a visible relation, *Gen.*17. as *Deut.*29.12,13. with *Deut.*26.17,18. *Ezek.*16.8. *Ier.* 31.3. This is called also a joining to the Lord, as *Ier.* 50.5. *They shall ask the way to Sion with their faces thitherward, saying, Come let us join our selves unto the Lord in a perpetual covenant that shall not be forgotten. And the son of the stranger that joins himself to the Lord, to serve him, and to love his name, and to be his servant; &c.* Isa. 56.6. *And he that is joined to the Lord is one spirit,* 1 Cor. 6.17. *And of the rest durst no man join himself unto them,* Act.5.13. *And when* Paul *was come to* Jerusalem, *he assayed to join himself unto the Disciples,* Acts 9.26. *And the whole body fitly joined together, &c.* Ephes.4.16. And a fitly framing of matter together for a house or habitation of God, as *Eph.* 2.21,22. All which is the Saints entering covenant with God, which covenant is their form that gives them a being in such a relation or fellowship, Isa.43.21. 1 Pet.2.9. And so much in brief of the constitution of a Church, and the causes producing the same.

And now being come into her own land, as of old was signifyed, Ezek.26. 24,25. which is, into a visible covenant with God, or union with Christ, and so become his own, she is now to be washed with water in baptism, as Ezek.16. 8,9. Mat.28.19. Ephes.4.5. And thus being in Covenant with God by faith in Jesus Christ, in which their state consists; and so the agreement made, and the covenant passed between them, now the seal is set to, which is the outward ordinance of Baptism, to confirm the same; which being done, she is then to enter upon her holy communion in all the rest of Gods holy ordinances thereunto belonging, for her comfort and well-being, so that communion in any thing is from union first with the same.

And thus I have by Gods gracious assistance done with this subject charged upon me, partly by such as fear the Lord in a far Countrey beyond the Seas; and partly by my own conscience for the truths sake at home. And good Reader, consider well before you judge, and what I see not, teach thou me, &c. *Job* 34.32. But let not my unweary Reader be offended with me, though I speak a word or two more.

Obj. *It may be some will ask me, If I condemn all Churches, but only such as I have here described.* Ans.

Anſ. To which I anſwer, that I condemn no Church that God approves of in his word; for I go not about to ſhew who are falſe, but what is true, and it is enough for me, if ſuch a Church as hath ſpoken of be granted to be true, and let all others alone, to ſtand and fall to their own Maſter; and in regard of thoſe reproachful clamours caſt upon all without exception, that ſeem to be of my judgement about baptiſm, I ſhall yet make bold with my Reader, briefly to declare a word of my faith, what I believe and hold to be truth, and deſire to practiſe the ſame, and ſo leave all to God, and for the godly Reader to judge, what difference there is between him and me, in the main, that men ſhould be ſo incenſed againſt me, as to ſeek my life, as ſome have done, the Lord in mercy forgive them, and lay it not to their charge. And now for my faith briefly in a word.

1. I do believe that there is only one God, who is diſtinguiſhed in 3 perſons, God the Father, God the Son, and God the holy Ghoſt; yet but one in nature, or eſſence, without diviſion, and uncommunicable, who made the world, and all things therin, by the word of his power, & governs them by his wiſe providence.

2. I believe that God made man in his own Image, an upright and perfect creature, conſiſting of ſoul and body: which body God framed of the earth, and breathed into the ſame the breath of life, and man became a living ſoul. To whom God gave a law, upon his keeping of which depended all his happineſſe, and upon the contrary attended his miſery, which ſoon took effect; for he breaking that law, he fell under the curſe, and the wrath of God lay upon him and all his poſterity. By which fall man loſt the knowledge of God, and utterly diſabled himſelf of all ability ever to recover the ſame again.

3. I believe God out of the counſel of his will, did, before he made the world, elect and chooſe ſome certain number of his foreſeen fallen creatures, and appointed them to eternal life in his Son, for the glory of his grace: which number ſo elected ſhall be ſav'd, come to glory, & the reſt left in ſin to glorify his juſtice.

4 I believe that God in the fulneſs of his own time, did ſend his ſon, the 2d. perſon, who, in the womb of the virgin *Mary*, aſſumed mans nature, and in the ſame he ſuffered death upon the croſs, onely as he was man, to ſatisfy his Fathers juſtice, for the ſins of his elect, & that he lay 3 daies and 3 nights in his grave, from whence he aroſe the third day by the power of his Godhead, for the juſtification of all for whoſe ſins he dyed, and that in the ſame body Chriſt dyed, he aroſe from the dead, and afterwards aſcended into heaven, the place of glory, where he was before, and there to remain untill he comes at the laſt day to judge the world in righteouſneſſe.

5. I believe that God of his grace, in his own time, effectually calls ſuch as ſhall be ſaved to the knowlege of the truth, who is ſaid, of his own will to *beget us by the word of truth*: in which work of grace, nature is as paſſive, as a child in the parents begetting of it; and ſo God by his Spirit works faith in the hearts of all ſuch to believe in Chriſt, and his righteouſneſs, only for juſtification. And thus they are made righteous before God in Chriſt, and ſo conformable to the will of the Father through the Son; and alſo made holy through the work of regeneration, and the holy Spirit of grace dwelling in them; yet all ſuch have ſtill, as long as they live here in the fleſh, remaining in them, an old man, that original corruption, the fleſh that wars againſt the ſpirit, which hinders them in their obedience both to God and man, and many times draws them to that which is evill, and contrary to their intentions; yet all of them

ſhall

shall through Christ overcome, and safely be brought to glory at last.

6. I believe the holy Scriptures to be the word of God, and have the only authority to bind the conscience to the obedience of all therein contained, and are the allsufficient rule, by the Spirit of God to guide a man in all his obedience both to God and man.

7. As for the absence of original sin, and power in the will to receive and refuse grace and salvation being generally offered by the Gospel, and Christs dying for all persons universally, to take away sin that stood between them and salvation, and so laid down his life a ransome for all without exception, and for such as have been once in Gods love, so as approved of by him in Christ for salvation, and in the Covenant of Grace, and for such to fall so as to be damned eternally, and all of the like nature, I do believe is a doctrine from beneath, and not from above, and the teachers of it from Satan, and not from God, and to be rejected as such that oppose Christ and his Gospel.

8. I do believe the resurrection of the dead, that all shall rise and come to judgement, and every one give account of himself to God, and receive according to the things done in their bodies, whether they be good or bad; therefore no conscience ought to be forced in the matters of Religion, because no man can bear out another in his account to God, if in case he should cause him to sinne.

9. I do believe the powers that are, as the civill Magistrates, and so, are of God, to whom God hath committed the Sword of justice, for the punishing of evil doers, and for the good of such as do well, in which respect they ought to be honoured, obeyed, and assisted by all men, and of Christians especially, and that out of conscience to God, whose ordinance and ministers they are, and bear not the sword in vain, Rom. 13. 1 Pet. 2. Tit. 3.

And lastly, I do believe that there is an holy and blessed communion of Saints, that God of his grace calls such as belong to life by election, unto the fellowship of his Son by the Gospel, of which matter, God by his word and Spirit joins them together in his Covenant of grace, and so constitutes his Church, as I have before shewed: And as God hath thus built for himself an holy habitation of such pure matter, and also after so holy a manner, even so hath he provided a way of preservation and safety for the same; as Isa. 26. 1. We have a strong City, salvation will God appoint for walls and bulworks: which City is said to have a wall both great and high, and built upon twelve foundations; great, that none shall break through, and high, that none shall overtop it, or get over, and strong in the foundation, that nothing shall shake it; and God hath said, that he will be a wall of fire round about, and the glory in the midst of it, and that he will keep it, and watch over it by night and by day, that nothing shall hurt it; and as God hath built himself a house after his own mind, and is a guard to the same; even so he is also said to beautify the same with salvation, and to make the place of his feet glorious, and that he will lay all her stones with fair colors, and her foundations with Saphires, and her windows of Agats, and her gates of Carbuncles, and all her borders of pleasant stones, and all her children taught of the Lord, and great shall be the peace of her children. And as Christ doth thus signifie unto us the nature of his church both in respect of her matter, her form, her grace, and comly order in him her head; even so he holds forth his love to her, and delight in her, by these and the like expressions of comfort and solace. The Lord hath ch. Sion, &c. Psa. 132. 13, 14. Eph. 2. 21, 23. Psa 87. 2, 3. Gal. 4. 26. 31 Isa. 2. 2. Isa. 62. 1. 12. Ezek 48 35.

Rev. 21. 12, 14
Zech. 2. 5.
Isa. 26. 3.
Isa. 60. 13.
Isa. 54. 11, 12, 13.
Rev. 21. 11, 18, 21.
Cant. 4. 7.
Psal. 45. 13.